The Orthodox Dynamo No. 43.

MISS MAYO ANSWERED (No. 1.)

THE RATIONALE
OF
EARLY MARRIAGE SYSTEM

BY

U. P. KRISHNAMACHARYA.

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MISS MAYO ANSWERED

(No. 1.)

Her Talks on Indian Marriage & Parenthood examined.

The Rationale of Early Marriage System.

Rational, Scientific, Practical, Authoritative and Simply Stated.

About one hundred quotations from famous European authorities.

BY

U. P. KRISHNAMACHARYA

BENARES

1st Edition] 1928 [Re. One only

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To

THE LOVERS OF HUMANITY

THIS WORK

IS RAISED

BY

THE AUTHOR

THE CONTENTS OF THIS BOOK.

		PAGE.
1.	Introduction by Rao Bahadur G. Kotandaramanjulu Naidu, B.A., B.L., Retired Judge ...	V
2.	Anti-Mayo Prachara	IX
3.	Our Patrons	X
4.	The Author's Preface	XI
5.	An Appeal to the Government of India ...	1
6.	Family and Marriage	4
7.	Marriage and Morality	9
8.	Education and Marriage	15
9.	Evolution and Marriage	24
10.	Certain Difficulties Answered:	
	1. Physiological	27
11.	2. Sexual Excesses	32
12.	3. Early Mortality	35
13.	4. Academical Objections	36
14.	5. Efficient Parenthood	39
15.	6. Economy	42
16.	Further Evidences:	
	A. About Woman	47
17.	B. About Home and Chastity	50
18.	C. About Marriage	51
19.	D. About Female Education	54
20.	E. About Treatment of Women	56
21.	F. About Girl Mothers	57
22.	G. About Female Infanticide	58
23.	Conclusion	59
24.	Hindu Scriptures for Early Marriage ...	69
25.	The Appeal of India's Heart	71

INTRODUCTION

BY

Rao Bahadur G. KOTANDARAMANJULU NAIDU, B.A., B.L.,

RETIRED JUDGE,

AND

DHARMA-KARTA,

SRI PARTHASARATHY TEMPLE, MADRAS.

Sriman Pandit U. P. Krishnamacharya who is familiar to the public of Madras as a very eloquent and popular speaker on religious and social topics has rendered one more service in the shape of this work in defence of Sri Sanatana Dharma. This service is opportune, as this brochure, called "The Rationale of Early Marriage System", deals with the principles of the Hindu system and philosophy of marriage and is addressed to the present-day gentlemen of our country which is seething with discussions and denunciations of bills introduced into the *Legislative Assembly and the Local Councils*, by *persons* whom the country cannot accept as the right representatives in matters of Hindu religious and social polity; nor are the Assembly and the Councils thought to be really representative or competent to deal with social questions which are interwoven with the peoples' religions.

The author has done yeoman's service to the country by travelling far and wide and disseminating useful knowledge and driving home the eternal truths of Sanatana Dharma with the aid of the latest findings of modern scientific celebrities. Need I say here that science is the hand-maid of religion; and the Hindu religion has not suffered and will never suffer, while its truths are tested in the light of science.

It is unfortunate that on the people who are not at all prepared to have any change in their marriage laws and when the laws themselves are considered sacred and binding, men who have not studied questions relating to marriage in its sociological, biological, philosophical, and spiritual aspects and who have not ascertained the views of the masses should

pose themselves as leaders and reformers in the press or in the Councils and the Assembly, and try to enforce their views and visit them with punishments for failure to accept them. The feelings of the people are so keen against change that it behoves the Government and the Communities other than Hindu to think for a moment how they will view, if the Hindus should by reason of their majority in councils interfere with social and religious questions and frame laws affecting other communities. Yes. One can find not only that in such cases social confusion and dangerous unrest would ensue involving the happiness of both the people and the state, but that, as the long, long coursing of human history shows of Babylon, Egypt, Syria, Greece, Rome and Spain, the day will not be far off, when the nations now responsible for ruining an ancient and useful civilisation by sitting in ignoble and uncalled-for judgment over them in the Assembly and the Councils will be paid in the same coin by the inexorable Nemesis of Nature. The downfall of kingdoms, as historians have often demonstrated, is due as much to their crimes perpetrated upon their dependencies as to their own internal corruptions.

Moreover it is the duty of the Government who had pledged their word for religious neutrality in this country not to ignore their responsibility, when they have not walked out of the country by transferring their responsibility to the people of India. It will further be the solemn duty of the British Parliament, even when that day should arrive, to stipulate in the transfer for the same religious neutrality, which is one of the important conditions understood at the transfer of the Government from the Company to the Parliament. It was declared in the Great Proclamation of Queen Victoria the Good, of renowned fame and revered remembrances and reiterated by successive Emperors of India. Even Mussalman Emperors, like Akbar the Great, observed a policy of friendly patronage to all the religions of the country (an active policy far better than the passive one of religious neutrality), rightly recognising it to be a necessary basis for the permanency of their Empire. This policy is indispensable in a country of various faiths and customs, all descended from the ancient, hoary civilisations of the old world.

The religious susceptibilities of the Hindus cannot be lightly wounded. I hope that both the reformers who wish to loom large with their proposals of revolutionary reforms and the Government who are intelligent enough to announce their unwillingness to accept the proposal of the Child Marriage Bill will see calmly the consequences of the changes sought by the Bill in the existing Hindu laws of marriage, which this work of Sriman U. P. Krishnamacharya so forcibly points out. The very cry for reform should rise from the people. There can be no gainsaying the fact that the abolition of the most ancient and very useful barrier(Achara) of early marriage, which makes the parents anxious to settle their daughters properly before they attain maturity, will certainly lead to the curse of late marriages and the existence of spinsters, so much deplored in the West nowadays. That sort of individual psychology, which will result from a loose, let-free society and easy going, liberty-loving and undisciplined individuals is always responsible for the creation of social and political riff-raffs. The well-wishers of the Empire may do well to notice this and act wisely. The reader who goes through this work will find this lesson to be an important reward which he may reap among many useful truths.

Our religion which is propped up, of course indispensably, by its rigorous discipline in respect to social matters and which has withstood the ravages of time keeping up a comparative stability and virility in spite of hostile forces ranged against it from within and from without cannot with any show of reason be condemned as decaying and its social strictness and individual discipline cannot be done away with. The evils that exist in the Hindu communities are not invisible to Sanatanists, who are equally anxious to get rid of them. They do not question the existence of these evils but only the methods of seeking remedies. The adversaries of this system will get over their confusion, if they will care to note the difference between Kayna-dana * and Garbhadana † which invariably takes place after the maturity of the girl.

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* The gifting of the girl of 7 to 10 years to a deserving student.

† The consecration of her motherhood.

The champions of Contract and Divorce Theories are not likely to understand the spirit of marriage and its real philosophy as propounded in the Hindu sacred works, like Sri Bhagavata and Divya Prabandha. Such as are inclined to introduce changes in the Hindu laws of marriage, enamoured of the fashions of the West without in the least caring to notice its condemnations pronounced even by their own leaders, may practise them in their homes seeking, if they want, the protection of permissive legislation; but to force their baneful blunders through legislation upon the people wholesale is indeed a monstrous crime and is in a way a confession of the inherent hollowness of the cause.

With a strong hope then that the legislature and the imperial authorities will think twice before penalising early marriage and will get free from the poison inoculated by that misconceived American authoress, Miss Mayo, whose bare-faced lies found a ready soil in the minds of some of our social reformers, ignorant of the truths of Science and our religion—I earnestly recommend to the public this able work, "The Rationale of Early Marriage System," pregnant with sparkling truths and important suggestions.

The author has unbounded sympathy for humanity and is no advocate of a particular nation only.

80, Harris Road,
Mount Road, P. O.,
Madras.

G. KOTANDARAMANJULU NAIDU.

ANTI-MAYO PRACHAR SAMITI, BENARES.

The present brochure is the first of a series of five pamphlets intended to controvert the mistaken views of Miss Mayo's "Mother India". The call for this pamphlet *first*, is due to the anxious restlessness of the members of the *Legislative Assembly* and *the Madras Legislative Council* about getting passed the ill-conceived Child Marriage Bill. It is proposed to send *free* copies of this book to them all as well as to the Governors and their important officials so that they may change their wrong views and withdraw the present un-called-for and dangerous Bill.

A sum of about Rupees 2000 will be required to conduct this most charitable work, intended to save the honour of Mother India and her ancient civilisation whose good name has been blasphemed by Miss Mayo and her supporters.

To achieve the above object, the following methods have been advised by the author's patrons and friends :—

1. To create a class of patrons who will pay an amount not less than Rs 50/-.

2. To appeal to Mutts and publish in the pamphlets such of them as respond to his call by a remittance, for the pleasure of public information.

(A) IMPORTANT MATHADHIPATIS (Heads of Mutts).
(who helped in this publication).

1. His Holiness the Jagadguru Sri Sankaracharya Swami, Sri Kanchi Kama Koti Pitha, Kumbakonam.

2. His Holiness, the Jagadguru Sri-Ramanuja-Siddhanta Pravartakacharyah, Sri Sri (1008) Sri Totadri Swami, Sri Vanamamalai Mutt, Nanguneri, (Dt. Tinnevelly).

3. His Holiness, the Jagadguru Sri-Ramanuja-Siddhanta-Pravartakacharyah, Srimad Anantacharya Swami, Sri P. B. Mutt, Conjeevaram, Madras.

(B) OUR PATRONS TILL NOW ENLISTED.

1. Rao Bahadur V. Ranganatham Chettiar, Madras.
2. An ardent follower of Orthodox Hinduism.
3. A faithful Son of India.

PREFACE.

The present work advances arguments, scientific and practical, to prove that this System of Marriage is the most complete and sensible of all kinds, combining in its effect perfection of health, purity of morals, divinity of soul and fulness of genuine citizenship. Biological, physioligical, eugenical, medical, social and psychological interests are together evolved and perfected by this system, called Brahmam in the Sacred Books of the Hindus ; as such, the system is alone useful not only for individual perfection (therefore called Samskara) but for the prosperity of the Crown and the Country and for the glorification of God (therefore called Dharma in Hindu Religion), and is most deserving of state and public approbation and sanction, rather than penalising persecution, as is being ignominiously attempted to-day.

THE AUTHOR.

THE RATIONALE OF EARLY MARRIAGE.

AN APPEAL.

There is growing a general feeling of opposition to Early Marriage among the leaders of India. Platforms are full of condemnatory talks; press is overbusy in persecuting the system; and even in the Madras Legislative Council and the Imperial Legislative Assembly Bills have been brought forward condemning it most aggressively.

The author is one who is doing Sanatana Dharma Prachar work since 10 years and more throughout the length and breadth of India and has travelled more than any known leader here. His experience convinces him that this anti-early-marriage opinion is still represented by a minority in this country. The platfrom talk and the newspaper crusade against it are themselves stupendous proofs that the little minority of men are *still* hoping to convince the masses, while the history of their attack ever since the inauguration of the Brahmo-Samaj and the quasi-political Arya Samaj in the North and the days of men like Ragunatha Rao in the South shows definitely their utter failure in convincing the people at large.

Still in the Council and the Assembly bills have been brought against the system. Wherein then, dear reader, does the representative character of these political organisations consist ? A member is returned to the council by the vote-manoeuvring of his agents, with the pretension that he represents the wishes and the cause of the people. As soon as he gets in there, he introduces bills of his own learned or unlearned fancy, which are evidently opposed to the traditions and usages of the people. Wherein does consist his representative character? Then the people at large have to arrange for protests and drive their polities to get perturbed. Wherein does consist the grace of any constitution? If one takes

the pains to learn, one can find that *mostly people in India do not understand the need of protest to safeguard their cherished traditions and usages and resign themselves to fate or the regime of Kali or hold an honest though not correct opinion that bills will remain only in paper.* They would say "The age of Kali would see these things and even more ; but we have to thank God for placing us so early in 'the age of corruption' as we could find still opportunities to obey our Shastras (social injunctions). What can the *white man* (European) do, if even our men, who make themselves leaders become the instruments of corruption?" Such thoughts alone are present in the majority of people, even when they are approached for votes by our fame-hunting leaders. They give them away for aught they call recommendation or obligation or even fear with a belief that all this is the play of Kali. If any doubts our statement, I shall iterate it with a note of challenge to prove my truth. Sincerity and open-mindedness will convince any one of this. What then is the fitness of India for any representative form of Government, if people do not understand its reponsibility and their leaders are false? Look again who are sometimes the men who talk about Bills in the Councils and the Assembly? One Mr. Sarada, who is probably an Arya Samaji, a sect opposed to the majority of Hindus, begun about seven decades of years ago after that heterodox leader and doubtful scholar, Swami Dayananda, now speaks about a Bill affecting the ancient Hindu Religion and social polity. If outside the Assembly he cannot succeed in imposing his Arya Samaj views on the people he now seeks aid in the Assembly to compel. Another Dr. Gour, who is perhaps a Brahmo Samaji, another sect opposed to the majority of Hindus, begun about the same time after that heterodox leader, Raja Ram Mohan Roy, is still waiting with his bundle of bills also affecting our Religion and Social Polity. Better let in a Mussalman with a Bill against Murti Puja (Idol Worship)! It will be more sensible. For the public will have no difficulty in understanding who he is and cannot be duped easily, so much as they would be by gentlemen like these, whose position is often dubious. For sometimes there are cases of men declaring themselves now as Sanatanists only wanting reforms, now as Arya Samajists boldly

declaring themselves against the orthodox Hindu Religion. We do not think that Mr. *Sarada* will ever stoop to this. His Hindu Superiority, an excellent work but for the first chapters which present some small view alone, will ever hoist him up as a scholar and upright man. Wherein does consist the justice of the constitution of the Assembly or the Council? We should suggest to the Government a policy which, we believe, was some years ago adopted by Madras in connection with Mr. Sastry's Post-Puberty Marriage Bill; that is, if they want to continue this unsuitable system of (so-called) representative bodies, they will send round the country affected by the bills memorials and obtain the signatures of the people at large far and near, village after village, and will also require from the members who get into those Councils and Assembly to limit their ambition and declare their faiths and not to dabble in things beside their accepted faiths. It will then be something. Also the Government vow of religious neutrality demands some such conduct. Because by anything with which they have relation, the religion of the people ought not to be affected, in order that their position may never be misconstrued by the people and the blunder of the Great Mutiny be not once more repeated to the shame of both the Governors and the governed. We are quite sure that if the genious of the Good Queen Victoria should continue to-day, our plan would already have been in practice before we had the need to suggest it here.

FAMILY AND MARRIAGE.

Several great writers have written on this subject. Havelock Ellis, Geddes and Thompson, among them, have distinctly pointed out that sex has been the main cause that led to the genesis of social psychology. While in the lower kingdoms of life we find very temporary sorts of family ties between the female parent and her young ones as in beasts, or between both the parents and their young ones as in birds, such ties as they are and many more (and more comply) family relations, maternal and paternal, right up to somewhat distant cousins and nephews are seen in *man*; and they are known to last throughout one's life. An affection and service, a sacrifice and devotion, a Home, sweet and large, is the great and priceless reward of the biological racing through ages of organic evolution, of "The Ascent of Man". We showed in other works that by the right exercise of sex through a proper system of marriage, this family love that includes cousins and nephews may be rendered very powerful and equal for one and all constituting a family, merging all differences between one and another of its relations*. The Home is a training ground for man, where he or she, by *an early settlement of sex* which is the most powerful factor in life to generate, feed and grow love and sacrifice, can by the sweet and morally influencing disciplined impulse of sex or sense of matrimony build up the most pure and perfect sort of sympathetic consciousness. The organic evolution of life has therefore turned to be a great moral concern in man, as biologists have long since been pointing out to us. This moral evolution, consequent upon the long history and achievements of the "evolution of sexual dimorphism", is the primary aim of our life, to which our mind and body ought to be made subservient by proper institutions of society. The biological process of organic evolution has led life up to man and there left him psychologically reponsible for his higher evolution, moral and spiritual. Nature expects him to create proper institutions to fulfil his purpose of further evolution by employing both his mind and

* The Philosophy of Sex. Also the Logic of Matrimony.—The Wisdom of the East'' Vol. I.

body in the thoughts and acts of Love and Service. The social institutions are therefore or ought to be the continuation of Nature's Plan of Evolution. Among them Home is the citadel and centre. Build it strong. Then as Geddes and Thompson prove, other relations like community, country and king will flow from that, with a momentum of love, the same as ever.

From the previous considerations, which can be multiplied infinitely, it will be seen that the Home must be a training grouud for establishing through discipline certain virtues which will naturally evolve the morale in man. To drive away from home certain members and make it consist of only a husband, a wife and their children is not to continue the Nature's Plan of Higher Evolution, moral and spiritual. It will also rob the home of its many chances of service and training appropriate to the Plan. To love one's own wife or husband or children is but natural; and that is really the biological *factor*, we described above, which forms the great organic momentum for the Plan of Higher Evolution. The super-structure on *that basis* will rise naturally by other relations only than those few. Already among the few the distinction of two stages of evolution is clearly discernible. The marital love (of the husband and the wife before their parenthood) is of course inferior in purity to family love, the result of parenthood. The former is greatly selfish, being sex-based. Sexual dimorphism which has marked all the differences of man and woman is the main cause of attraction there and the attraction roused by the differences is the psychological and biological or racial need of the union of male and female sex-elements, which the individual consciousness does not have in view, but attraction fundamentally achieves. Goethe speaks:

> "We love a girl for very different things (other) than under standing. We love her for her beauty, her youth, her mirth, her confidence, her character, with its faults, caprices and God knows what other inexpressible charms, but we do not love her for her understanding. Her mind we esteem (if it is brilliant); and it may greatly elevate her in our opinion; nay more, it may enchain us, if we already love. But her understanding is not that which awakens and inflames our passion."

So says also a great moralist and poet. Marital love is sex-based aud therefore selfish.

But the latter, i. e., the parental love is far superior. The love that leads man to sacrifice for woman, and her for him, because both of them are man and woman and can give each other a lot of gratification stands now evolved in the exercise of parenthood. The father kisses his daughter; the mother, her son; but the kiss is no more the kiss of a husband or a wife, sex-based and selfish. But it is the kiss of a father or a mother without the slightest tinge of sex-selfishness, which is indeed a great advance. It is love, sacrifice, devotion, service, all that which we need for community and nation. But it is all in a nut-shell *waiting* to grow into expression as love for community, love for nation, love for race and love for all.

So the need is there to introduce even in the Home a disciplinary system which will call for the extension of the family love from its narrow scope of a few children towards several relatives, parental and even of distant cousins and nephews. Think of the ancient homes of Europe during the times of Knights and Barons, those simple days of domestic harmony and domestic sacrifice! Behold how eager the inmates were to receive relatives from far and near and how many they were! How often in our country even in spite of the many disruptive forces of democratic civilisation the proud village lord feels large with the large number of inmates in his home under his patriarchy and protection. This is the fulfilment of the Nature's Plan, though sparingly seen nowadays. On this basis alone true citizenship can grow. This was the system in vogue universally once upon a time. This is the much neglected system known as the Joint Family System in the natural continuation of Nature's Plan of Higher Moral Evolution of Man.

Thus science confirms it.

"It is based upon love and upon the principle of co-operation, two most powerful agents for the amelioration of the condition of the poor. The fact that in spite of centuries of constant

revolution and mis-government, the condition of the lowest classes of this poor country compares favourably with that of their compeers in greatly prosperous Europe, is due to this much condemned "Joint Family System". It has prevented them from falling into the abyss of utter destitution, degradation, brutality and despair, to which a large section of the people are inevitably driven in all individualistic societies. It has been performing the functions, (without the slightest strain on the state and public finance), which the Poor Laws, Old Age Pensions, Insurance Acts. Hospitals, Nursing Institutions, Co-operative Organisations (and several others) and I may add an efficient Police are performing in Europe. Already the partial relaxation of the ties of joint family is being increasingly felt in the constant anxiety for the future from which no class of our community is free, and the consequent banishment of all gaiety and mirth from our lives; and this is telling heavily upon national health. It will thus be seen that those, who advocate a further rise in the age of marriageability, advocate not a mere reform of our society, but a social revolution............"*

For, this useful system of joint family and the insititution of Early Marriage are related to each other, one helping the other; and if one realises the importance of the system as the main inspirer of true national life and solidarity, the importance of Early Marriage becomes enhanced. It is very difficult to find grown up girls, not only pure in thought† and deed, but fit to correspond to the feelings, temperaments, traditions and usages of a particular family, if they are to be introduced in it as wives, their character and habit being already shaped. It is even doubtful how far late-marriage has helped to make marriage a happy long affair even between the husband and the wife. Some of you will be startled to hear that "the number of divorces granted in the United States of America increased from 25,000 in 1886 to 72,000 in 1906, all in one year"; and more recent statistics do not

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*A lecture at the Calcutta University Institute by C. C. Mitra B.A., Attorney-at-Law, with Babu S. S. Mitra, M.A.B.L., an ex-judge of Calcutta High Court in the chair (1914).

†Whosoever thinks of fornication has already committed adultery.—The Bible

describe the condition to be in any way better. It is no wonder that we nowadays hear of "terminable marriages" or contract system being adopted in many places of the civilised world. How then will they, much belated maids and bachelors, fit in a joint family?

Joint family is a necessary unit of a larger society or nation, capable of sending forth true sons, whose bosoms will thrill with genuine love and spirit of sacrifice from the pure altar of the Home, for God, Crown and Country. That system intimately depends on Early Marriage, which plants in a new family a young girl before she begins to build character or even worldly "samsario" (family) consciousness, who therefore can be easily moulded into the requirements of the new family in which she settles, while her own husband, being a product of the same family, will have formed the same mentality and character of the family into which by early marriage she naturally fits herself. The psychology of a man or a woman who breaks from their family ties upon the question of marriage is generally inspired by consideration of individual comfort and pleasure-seeking or the novel-fed fancies of the giddy pleasures of sex or by the sub-mental forces of erotic tornado or cataclysm bursting asunder all the age-honoured embankments of disciplined and disciplining society, a heart-hardening resulting from back-door expeditions of sex, "sowing wild oats." Such a psychology as this, smelling of the devil's carnality and corruption, is never going to be useful to the healthy up-building of society or nation which ought to grow upon genuine citizenship which, as we showed above, can evolve by love and sacrifice at the pure altar of Home.

MARRIAGE AND MORALITY.

There is no gainsaying the fact that the scourge of social corruption is an increasing danger in all the civilised world.

"Out of every thousand births (in 1900), 150 are illegitimate in Bavaria, 141 in Austria, 121 in Portugal, 113 in Sweden, 101 in Denmark, 90 in Germany and Hungary, 88 in France, 80 in Belgium, 74 in Norway, 68 in Scotland, 49 in Italy, 41 in England, 36—now 26 (1914)—in Ireland and 27 in Russia. In cities, the percentage is considerably higher; in Berlin it is as high as 14%. I find in January number of the 'Review of Reviews' for 1913 that it has gone up to 20%, which means that out of every 5 children born in Berlin, one is illegitimate. And this in countries where people know and use preventive precautions against conception! I shall quote for you the statistics of venereal diseases in the armies of Europe and the United States. Of every thousand admissions to hospitals, 77·4 in U. S. A., 71 in Italy, 63·5 in Austria, 43 in France and Russia, and 27·2 in Germany, and in the British Army at Home 203·6 and in India, 438, are of venereal diseases. In the Dutch Army in the Dutch Indies the admissions for venereal diseases are 455 for every 1000. It will be seen that though the statistics of illegitimacy is low in the British Isles, it is more than compensated by the large prevalence of venereal diseases. The great difference in the statistics of venereal diseases in the Home and Indian Armies of the British and the Dutch is also remarkable and suggestive."—(*C. C. Mitra.*)

Compare other diseases consequent upon venereal diseases.

"Ophthalmia Neonatorun, the result of Ganorrhoea accounts for 33% of blindness. 20% of blindness, 50% of involuntary *childless* marriages and 30 to 46% of all operations upon woman for diseases of the womb and the ovaries or even 75% are due to Gonorrhoea. General paralysis of the insane, the Loco-motor Ataxy and many other diseases of the nerves, the heart and the blood vessels, which affect during the best

part of life, i. e., between 35 and 45 years, are due to Spirochaeta Pallida (Syphilis germs). Syphilis Insontium explains a large percentage of infant mortality, disablement and disease. The Aneurism of the Aorta, Interstitial Keratitis, soft sores, miscarriage, premature and still-births, various sexual disorders, joint disease, sterility, self-abuse in girls and boys are the results of Syphilis. To the same are attributed 50% of infant mortality as well as of blindness and ¼ or ⅓ of all insanity. More than 500 out of 1000 school children have deafness due to Syphilis..............Experiments of Dr. Ashly, Dr. Tredgold and those of the Institute of Vineland prove that mental defects are also hereditary. Feeble-mindedness is the cause of 2/3 of abnormal families prone to corruption, disease, criminality and early mortality. 50% of the able-bodied unemployees, 63% of the inebriates and 20% of criminals are mentally defective. 20,000 to 50,000 tramps are mentally defective. 35,000 weak-minded men in England go to jail every year. At Pontonville 18% and 40% juvenile prisoners are mentally defective. Of 15,000 women in Magdalen House in England, 16%, i.e. 2500, were feeble-minded and brought forth 1000 illegitimate children. In Germany, Bonhoffer found that out of 193 prostitutes in a particular prison, 104 were hereditarily degenerate. 60 to 70% of the drunkards dealt by the police are mentally defective."........(Beware, 1920.)

This increasing "Social Peril", as Sylvanus Stall calls his book, which discloses even more dangerous facts than what we record here, is of course due to several causes. Our intemperate habits of eating and drinking, wrong foods and drinks, fashions, frivolities and fancy-fed temptations*, congested urban life and make-busy civilisation, scientific industrialism with all its factory curses

* "Many girls and women follow the fashions so closely and dress with so few clothes that almost every part of their body can be outlined. Such is immodest and its suggestiveness constitutes a temptation to young men and even older men to impurity."—(Dr. Rositter). This fashion and light-mindedness has cost the fair sex their modesty, the main shield of their chastity. The truth of this is demonstrated by the prevalent shamelessness on the part of the woman folk to-day in civilised circles. "While attending Ricord's cliniques in Paris many years ago, I was struck with a curious indifference of the

and labour and pauper problems and individualistic or democratic tendencies which disrupt family ties and defy the society and state with the weapons of clamorous discontent aud lust of possession, endangering the solidarity of man sinking it into revolution, anarchy and bloodshed are all powerful causes to lead man to the ways of his own liking and fancy and to enfeeble the mind of individuals by gradually loosening the hold of self-discipline. But they kick themselves up before the weight of sex-liberty or libertinism which not only the above conditions conspire to promote, but the system of late *marriages*, which necessarily lets loose the individuals from* the discipline of home and parental control, wiser than their own undisciplined passion-fed wishes and fancies, substantially inspires, *sex-free.* For "*prostitution and venereal diseases are the inevitable consequences of the presence of a large number of adult unmarried men and women in a society and a large number of illegitimate (sons and daughters)*".

The periods of physiological transition from childhood to youth and from youth to manhood or womanhood are the most critical periods in one's life for the formation of healthy habits and wholesome character. Consciousness begins rapidly to build up in the youth and sexhood (manhood or womanhood) in which vegetative and sexual impulses spin into one's mind either selfish and unhealthy desires dangerous to the self and the society or healthy moral principles of restraint and obedience conducive to the well-being of the individual and the race. The vegetative need—if badly administered—can produce some sorts of selfishness like thieving. But sexual need—if not disciplined and subjected to *the economy of early sex settlement like that afforded by the much-*

female patients. Their exposure was complete, but they looked about with unmoved faces and answered questions promptly and pleasantly. When the doctor had passed along with his crowd of students, if any of the youthful men wished to make a more particular inspection and dropped behind for that purpose, the patients without the slightest hesitation, gave every facility to examine the diseased parts. Among several hundred women, (many of them were quite young), whom I saw thus perfectly exposed to the gaze of five hundred young men, not one appeared to suffer on that account.

condemned Early Marriage—will produce several grades of dishonesty, hyprocrisy, lying, corruption, crime, disease, mutual distrust, social chaos and even bring kings and kingdoms to ruin by swelling internal crimes and confusions. In this period in which sex *begins* to assert itself, utmost care on the part of the elders is needed in protecting and preventing their youngsters from the traps of sexual lurings—*as Mary Scharlieb wisely points out.* She even says that the protection of the girl's (or the boy's) sexual purity must be considered to be the most important religious and sacred duty of the guardians who have the youths in their charge. Who can suggest a wiser policy here than that which the sagacity of our ancient sages gave us to follow—that is, *Early Marriage*?

The Cupid's darts—*if the marriage is belated without the prospect of definite partnership in life*—fall from grown-up boys onto girls and from grown-up girls onto boys. Glances pass with panting breath of anxious fear and silent crime. And they part with disappointment but with their minds trained to the art of wily looks and thoughts of adulterous art. They part no more to meet; but anon they meet others and more and from their previous efforts now become bolder than ever making sly schemes of amours which they execute. Whose wives are they? Whose husbands are they? Whose brothers? Whose sisters? Whose sons and daughters? What their homes? What their fate, of homes or theirs? Hot with Cupid's heat, they find not the time to think of the confusions they might cause in others' homes or the corruption they bring their own homes. And when they marry late, not often the numerous partners whom they enticed on many a sundry occasion, but stranger ones, they import into their once

"Now if we go across to the male wards, you will witness what will surprise you. When a man's person is exposed, although the spectators are all of his own sex, he will shrink and show unmistakingly that he is far from easy and comfortable; and when the doctor passes along, he will quickly replace his clothing and get out of the way, to avoid showing himself further to any curious students who might ask for another examination."—("Chastity" by Dr. Lewis A.M., M.D.)

Fancy love of fashion and frivolity impelling the fair sex to an immoderate taste of evoking public admiration or attraction leads a woman ultimately to unchaste life and shame; and perhaps even the sense of shame becomes

pure families the scourge of fell diseases and blast out the promise of the race. Nor do they become happy husbands or wives ruminating over their past expeditions of unnoticed lust and sinful sex and every moment of misunderstanding fanning them into the hot pot of quietless scandal. Late marriage which prepared this chaos cannot elevate the position.

> But "by introducing the wife into the husband's house-hold, when both of them are young and pliable and have fresh, open hearts, they mould each other; and Cupid's darts falling on their soft, young hearts make the deepest impressions which last all changes, and thus the divine ardour of first love is not wasted on unattainable objects, but is wisely directed to grow round each other to sweeten their lives for all years to come, and they grow up together in mutual sympathy and love; and the chances for the development of those angularities of character, opinion and taste, which mar the harmony and happiness of homes are very considerably minimised......"
> —(*C. C. Mitra*).

In the interest of individual well-being, social harmony, national solidarity and the integrity and permanency of the Empire, the system of Early Marriage alone can act upon the minds of men and women on the right line in *that* period of our life (completing sex-hood), *when* life is easily perturbed by all the corruptions of passionate sex and when (he or she being still an

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dead in her. After the above quotations, which are a few among many collected by us, the reader needs no further demonstration. Our sympathy and compassion for the fate of our sisters and brothers in the civilised West forbids us to publish further quotations or to grant even the right of translation in any Indian vernacular so as to bring them low in the estimation of our people Even in the West attempts are being made to improve their state of affairs. What then do we profit in such publications here. We regret that we are constrained to expose the social corruption there even to this little extent which we have done out of sheer necessity to prove our case to our blind reformers and to notice to our Government that by becoming aids in their hands they are simply spoiling and destroying the only good and perfect systems of marriage and social organisations in this country and that by preserving our institutions by withholding their sympathy from the unpopular reformers and their reforms they could serve the West with good models to copy for their own social and individual well-being, as Mary Scharlieb and

inexperienced youth) individual responsibility is for aught impotent to check the onslaught of sexual aggressiveness so that the influences of the joint family alone could be of avail in pacifying its tempestuous outburst, ***a careful settlement of sex by Early Marriage*** (which of course means not consummation necessarily) is the only preventive of all the evils threatening individual life and society.

Sir John Woodroff clearly point out. The reader will profit by revising the opinions of great men collected in another chapter here and in our pamphlet, called "Beware".

EDUCATION AND MARRIAGE.

Modern Science has confirmed the truth of the sexual dimorphism even in respect to the genesis and the evolution of psychology, especially sympathetic.

"In the evolution of structure and function of organism, sex is also evolving the psychology of the individual. Orginating and improving intellect by the ever-growing competition and survival of the fittest, sex is working its important and main function. It is improving the soul of man, rather unfolding its inner potency for integration and co-operation... ....Marriage as organising the sexual nature of man must facilitate this central process of the evolution of man...........", *The Philosophy of Marriage, Page 93 (1913)*

"The corresponding progress in the historic and individual world, from sex and family up to tribe or city, nation or race, and ultimately to the conception of humanity itself, also becomes increasingly apparent.........For we see that it is possible to interpret the ideals of ethical progress, through love and sociality, co-operation and sacrifice, not as mere Utopias contradicted by experience, but as the highest expressions of the central evolutionary process of the natural world. The ideal of Evolution is indeed an Eden; and although competition can never be wholly eliminated and progress must thus ever approach without ever completely reaching its ideal, it is much for our pure natural history to recognise that 'Creation's final law is not struggle, but love.'" *The Evolution of Sex by Profs. Geddes and Thomson.**

The fulfilment of Nature's higher plan of moral evolution in man has therefore its biological basis in sexual dimorphism. In the lower kingdoms of life, brutal force on the part of males and timidity and submissiveness on the part of females, *and in birds*, an abundant display of a wealth of colour and beauty on the part of the male and a corresponding appreciation of aesthetics and

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* The Philosophy of Marriage, Vol. 1 Chapters, 6 & 7. The Philosophy of Sex. Chapter 2, may be read for further information.

proud selection on the part of the female are among the main factors of the evolution of consciousness. They remain largely selfish ; and the unselfish concern of the maintenance of home is but dimly, distantly and temporarily felt. They however point out that the direction of further evolution (i e., through man) ought to be his corporate life *through home* (joint family), tribe, nation and race, and that therefore sex ought to play a higher role in the human species than in other species, and supply the education of individuals its main spring of "other-regarding instinct' (*Profs. Geddes and Thomson*), not in the form of selfish possession of comfort or pleasure, but as love and renunciation. But sex that has had millions of years of history of selfish possession, though still responsible (unlike hunger-instinct) for the genesis and growth of "other-regarding" phychology, cannot without training and discipline be useful in giving its selfsh child, the mind, a new turn towards ultruism and citizenship ; but more often than not, it involves individuals into selfish corruption and utter ruin of morals —a defeat of man against himself.

It is however seen that sex is an indispensable factor in the evolution of mind. How can it not be ? For mind itself has had its very origin in sexual dimorphism.

> "In all that marks man, thought, activity and sensibility, the eunuch is deficient. Preserving the feebleness of childhood, he is always timid and cowardly. His thoughts are a mixture of apathy and melancholy. Totally destitute of love and devotion, he feels for neither man nor woman, causing no attachments to himself, nor forming them for others. Consequently he is a perfect egotist ; lives only for himself ; scruples not at doing the greatest crimes, provided there is no immediate danger ; and finally, passes through life, body, mind and heart, remaining a perfect waste."—*Deslandes quoted by Dr. Newman.*

Just as there are innumerable morphological and physiological differences between man and woman, consequent upon primary sexual dimorphism and causing its numerous results as secondary sexual characteristics, there are also many important mental and

temperamental peculiarities in man and differently in woman, constituting the final list of psychic differences between him and her and serving to bring them together on a moral and mental basis. Greater cerebral variability and appreciation of generalisations with lesser attention to the details of things are masculine. Greater memory and appreciation of details and lesser cerebration are truly feminine. Courage, impetuosity and knocking about in the world for ideals or otherwise are in line with the katabolic nature of man. Greater patience, endurance and sacrifice mark the anabolic nature of the female sex. Such differences as they are have naturally arisen to the demand of the sexual cells and are its true expressions so that their preservation may be quite necessary for the maintenance of the fundamental sexual differentiation of procreative functions.

The maintenance of it is indispensable for the evolution of species (as *Ernst Haeckel* points out); because since ages in the history of organic life—

> "a division of physiological labour has arisen during the evolution of life; the function of reproductive elements have become specialised in different directions. The males are as a rule more variable than the female; the male leads and the female follows, in the evolution of new races." *Brooks.*

Variation and preservation are the two important functions of evolution. Being incongruous, they remain divided between man and woman with comparative preponderance. In view of the further possibilities of evolution, a union between them has been therefore made the *sine qua non* for the propagation of species, (*A. A. Phillip.*)

To effect their union for the betterment of the race, among the other attractions of sexual differences there must also be mental and temperamental differences. These must be more particular for the human species than for any other. For as *Herbert Spencer* originally pointed out the further possibilities of evolution are psychical and moral rather than physical. Consequently sexual selection must work in the case of human species on the moral and spiritual basis mainly.

Man left naked by Nature cannot evolve on the desired line, unaided. He must needs cover the *animal in him* by all the foliage of social regulations and the discipline of joint family.

Therefore to continue Nature's grander plan of moral evolution, the education, which the world offers in the successive grades of home, tribe and nation, ought to be primarily moral and disciplinary. At whatsoever cost the ethical purpose of education must be first secured. ***Arthur Russel Wallace*** emphasises the same opinion. ***J. M. Guyau*** writes about the ruinous effect of divorcing the intellectual education from ethical basis:

> "Towns are the whirlpools of the human race, said ***Jean Jacques.*** As much may be said, not only of great towns, but of most places where there is *a fashionable world*, where there are salons, theatres and political assemblies; all excess of nervous excitement in the individual, will, by the law of organic equilibrium, introduce into the race either mental weakness or disease of the nervous system or some form of physiological derangement, which will ensue in sterility....... In fact some have gone so far as to assert that every intellectual superiority in the struggle for existence is a sentence of death for the race, that progress is literally made by the sacrifice of the very individuals or races who have worked the hardest in the direction of progress, that the best condition for the permanence of the race is life as little intellectual as possible, and that all education which over-excites a child's faculties, which tries to make the child a rare and exceptional thing, is *ipsofacto* endeavouring to destroy both the individual and the race.
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> "I think this assertion is partly true for education as it is at present organised..........." *Education and Heredity.*

The author proceeds in his work—

> "to emphasise the claims of aesthetics and literary culture ......as more important than scientific. Botany and chemistry are good in their way; but (noble) poetry is indispensable."
> —***G. F. Stout, M. A.***

So, man and woman must conserve in themselves their respective qualities which are the results of the evolution of sexual dimorphism. They must attempt, if they must at all, to perfect their own lines of moral expressions. Not only the study of the morphological, physiological and psychological differences of sexes but the entire history of organic life, includiug the uncivilised man, declares in clear terms (*Geddes and Thomson*) that the male is by Nature ordained to be an outdoor creature, destined to return to his home to rest, to heal and to start afresh again on his real masculine tasks, cheered up by the hopes of his dear ones at home, which cheer has as its cause the spring of his virile manhood. On the other hand the woman is by Nature ordained to be an indoor creature, destined like a longing flower to blossom under the shade, and to receive her sire, heal and make him fresh and free from the wounds of the anxious and worried life of the outdoor world. To fit them for their respective tasks, the evolution of sexual dimorphism, through the long, long history of effort, labour and sacrifice on the part of the male and the female, has led man naturally to be more deliberative and intellectual than emotional, and the woman to be more emotional than intellectual; and by their combination, they make up what they lack by influencing each other. Some writers even believe that after the genetic (catamenial) period of one's life, during which alone Nature expects us to do our duty of generation, is passed, man and woman commence their new and equally noble career of individual evolution and retaining the mental and moral standards of their respective sexes combine naturally with them the qualities of each other necessary for individual perfection, (*Sylvanus Stall.*) Here one can profitably compare our Shastraic ideal of Ashrama Dharma, especially Sanyasa. In the post-catamenial period, the woman, the preserver of home, is still in her place. The transfusion of secondary mental sex-characteristics by a wrong system of education and fashionable society before the cessation of catamenia (the climacteric state of a woman) leads to race starvation and ultimate sterility.—*Alternate Sex.*

"Perhaps, however, the most serious error usually made in drawing these comparisons (i. e. between the minds of men

and women) is that of overlooking the limit of normal mental power. Either sex, under special stimulations, is capable of manifesting powers ordinarily shown only by the other; *but we are not to consider the deviations so caused as affording proper measures.* Thus, to take an extreme case, the mammae of men will, under special excitation, yield milk; there are various cases of gynaecomatsy on record, and in famines infants whose mothers have died have thus been saved. But this ability to yield milk, which, when excited, must be at the cost of masculine strength, we do not count among masculine attributes. Similarly, *under special discipline, the feminine intellect will yield products higher than the intellects of most men can yield. But we are not to count this productivity as truly feminine,* if it entails decreased fulfilment of the maternal functions. Only that mental energy is normally feminine which can co-exist with the production and nursing of the due number of healthy children. Obviously a power of mind which, if general among the women of a Society, would entail disappearance of the society, is a power not to be included in an estimate of the feminine nature as a social factor."—(*Herbert Spenser.*)

Life is said to be divisible into seven-year periods. *Huxley* points out that the whole material of the body is renewed in this period. Generally consciousness begins to build the individual world in the beginning of the second period. Sometimes precocious conditions prevail and assert expression even much earlier. That is, the consciousness of sex, howsoever dim and feeble, begins at the end of first seven years, or even before it, say five years. The views of the scientists, some of which we quoted above, can incline the reader to conclude that *with that beginning of consciousness the moral and ethical education ought to begin.* The same was the view of our ancient law-giver, Manu. All initiation and practice of moral up-building and spiritual acquisition must begin in the seventh or eighth year of one's life; and in case of remarkable precocity, it may be advisably done even in the fifth year. Guru-kula (the place and period of education) into which the boy is introduced is mainly disciplinary, consisting in the formation of character and good habits and in the

acquisition of psychical powers and the identity of public interest, by the exercise of self-discipline, service, Pranayama, Sandhya (deep-breathing and divine meditation) and *alms-taking* (Bhikshatana) for food requirements (which necessarily evolves the 'other-regarding' instinct into a clear kind of sympathetic consciousness, through a sense of dependence) and at last in performing with the same discipline that last function, called Yathra or Tirthatana (pilgrimage or travel), which perfects his attainments. *He* thus returns, *who* leaves his home and village, a perfect man, body, mind and soul. For him it goes all well; for, he is by Nature ordained to be an outdoor creature. *

But the girl, being ordained by Nature to be an indoor creature, the same sort of discipline she undergoes, but only in that place where she settles as wife. There she begins her moral and spiritual education in her seventh or eighth year; and there she perfects it. In the case of the boy, the beginning is marked by a ceremony called Upanayana; and in the case of the girl, it is announced by another ceremony called Kanyadana (the offering of a girl seven or eight years old to a Brahmachari, a perfect man, as he is returned from Guru-kula).

Indeed the whole village greets him who returns after years of education; and the family from where he went forth is doubly happy to receive in their midst their child now made man full of power and purity. The blessed family also receives now a pretty young girl who has been presented to him as bride by her sacred parents. The girl who settles there also grows gradually into a perfect soul with her consciousness of pleasant dependence on the new family, † which soon becomes familiar and pleasant, no more

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* Read our "Ideals of Manu" for an elaborate discussion of this point.

†To secure the evolution of sympathetic consciousness for the girl which is the primary aim of all true education, by dependence on the world for the satisfaction of "hunger instinct", she is made to depend on the home where she settles as wife. Dharma Shastras declare that the property inheritance by the male alone is "dharmic", (good). and that daughters do not generally inherit. She goes to her husband's house, even as *he* goes to Guru-kula. Her world of "bhikshatana" is her husband's home only and she does it with that spirit all

strange or new than her parents' home. *The fear of ill-advised amorous alliance between the husband and his girl-wife is not so great under this system as the fear of corruption and crime by premature intercourse is in the world of late marriages* (vide 3rd Chapter) and in a society (if one must so call it) where sons live all their youth and during manhood far away from their parents' home and control, in fashionable cities and amid tempting conditions under pretentions of university education. For the joint family system has its own influences beneficent over the pair, capable of preventing them from evil thoughts. Again the husband himself is a highly disciplined soul and is fit to receive a girl for education, with sufficient self-restraint to lead a celibate life.

It may however be urged that to-day the males do not undergo the old sort of Guru-kula discipline; but they live throughout their career of education in the centre of cities and urban conditions. (Read "*Students and City Streets*"). They do not bring to the world the high rewards of discipline, truth, sagacity, patience, endurance, service, self-restraint and spiritual powers, which the students of Guru-kula developed in days of yore marvellously. It will then be in the interest of public morality and racial purity, that these modern-day young men do not ***remain unmarried***, as their fore-runners of ancient India did upto 30 or 36 years, until the finishing of their education by Samavartana, a ceremony observed by the Hindus at the end of Brahmacharya life *as a preface to marriage*. For, corruption and disease are prevalent because of the large number of unmarried young men and women. Side by side with all noble endeavours to preach Brahmacharyam and self-restraint as at once the cause of health, long life and powerful mentality, early marriages will create new visions in young men's minds, all home-centred and pleasant,

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her lifetime on Earth; while *his* "bhikshatana" extends to the broad world entirely and may cease after his Brahmacharya (—pupilage) period is over (and it really ceases in the case of all castes, except Brahmin). This moral requisition for the fair sex is clearly implied in the Shastras, when they enjoin that marriage is for woman her "upanayana"; for the term ought to stand for its content fully and there is implied inseparably the conception of "alms-taking."

instead of diverting and fritting away their attention in little objectionable calls and caresses of unassured and impermanent relations, which only corrupt and spread disease; and the influences of joint families which though shattered greatly by modern conditions still preserve their old beneficent effects are also sufficient deterrants against temptations in and abroad.

Early marriage is therefore raised to the most honourable status in Hindu Shastras. It is enjoined as the Upanayana of the girl, fit only to be performed in her eighth year. It is the only social institution that can rightly aid the Nature's grand Plan of the Higher Moral Evolution of Man—a continuation, on the proper line, of the march of Organic Evolution, which turns to be a moral concern in man. The preservation of the Institution of Early Marriage is the gentle flame shedding its heavenly lustre of genuine love and service over the entire circle of society through the individuals that settle in it—the true leaven of human progress from century to century—a gentle flame that can only burn at the altar of a well-conducted joint family with the incense of mutual trust, service and devotion.

The hunger instinct if not disciplined in this way will naturally tempt man into selfishness, for it is the organic spring of "self-regarding instinct" (*Profs. Geddes and Thomson*). So when alms-taking is not *explicitly* enjoined by our Shastras, the idea of sacrifice and "prasada" can take its place equally well. The thought that one depends on the surrounding world, that one's food must come therefore, after being duly sacrificed, as the remainder of it gifted with blessing and with power, and that one ought not to partake of anything unless it is duly sacrificed and made holy, is surely as efficient a discipline for hunger instinct as alms-taking. (Read "The Ideals of Manu"). Even as *he* takes his food after duly performing Vaisvadeva and the "five great sacrifices" daily, *she* takes hers after he leaves it; for before all else, "Pati" (husband, lord) is her god and her food becomes sacred "prasada" capable of evolving her virtue, only after he leaves it.

EVOLUTION AND MARRIAGE.

Already it was placed before the reader that the joint family being the true type of the social unit, called home, its only form of marriage ought to be early marriage. By slow degrees of adaptation and self-upbuilding through the association of her husband who brings to her his mind and character evolved by his "gurukula" discipline and "yatra" regulations, or simply of the family of elders in which she settles, the girl attains her moral perfection, and by her wisdom of duty and divine conduct, even great spiritual powers, as Savitri, Sita and Anusuya did in days of yore.

Well, that is the individual point of view, of the evolution and perfection of the self. While we explained it in the previous chapters, we also brought to light sufficiently the sociological aspects of the system of early marriage in respect to joint family, public morality and citizenship in general.

But however, there is a real evolutionary aspect of it out and out covering the prospects of the future race. Any social institution that is really scientific is one that can aid the rearing of good children for the race.

"Recent investigations on heredity forbid that attention should any longer be concentrated on the individual type or reproduction regarded as mere repetition process; the living community of species is seen to be of far more importance than the individualities of the separate links. Physiologists and evolutionists are coming to see the most complex individuals as 'but the bye-play of ovum-bearing organisms.' The species is a continuous, undying chain of unicellular reproductive units, which indeed build out of, and around themselves, transcient multicellular bodies; but the processes of nutritive differentiation and other individual developments are secondary, not primary".

—*Geddes and Thomson adapted in "Beware"*.

" Marriage has reference, therefore, primarily, and above all, to children and the future. Eugenic marriage (as opposed to dysgenic) promotes worthy parenthood. Marriage is *not merely a social institution* as according to sociologists and anthropologists, *but a vital one* according to biologists. The first consideration in marriage is the biological status of the individual in question, what he or she is, not what he or she has (*Saleeby*). True marriage has a broad evolutionary outlook" (*Geddes*).—*Beware.*

So, science to-day will boldly preach late marriages to be biological race suicides ; because best endowments do not pass down to children unless their parents marry early. History also shows that the greatest men and women were always born of very young parents. The idioplasmic purity remains strong and posesses its maximum amount of expressibility not after 20 or 22 years in women, beginning to decline afterwards. The ideal of marriage, therefore, is early marriage, as even Western writers clearly point out, *cf.* "*The Evolution of Sex*". But their conception of early marriage is its consummation as soon as possible after the catamenia sets in. On this ground probably Hindu Shastras pronounced it to be a heinous crime to postpone consummation after puberty. *Also those communities of India, in which post-puberty marriage is permitted, anxiously busy themselves about canvassing the marriage of their daughters as soon as they attain puberty.* The Indian philosophy of marriage and eugenics cannot therefore accept anything as the ideal of marriage, other than early marriage. *Even the post-puberty marriage in India is but an approximation to the perfect ideal of it, called early marriage.* It has no relation to the late-marriage idea of Europeans with all its attendant evils of sexual abnormalities and old maids and bachelors averse to marriage and young folk averse to conception and family ties (*Frederick Pincott*). It differs from its more perfect original, i.e., early marriage, only in its inability to find a suitable husband all on a sudden and its inefficient security for the moral evolution which ought to begin not after puberty but even at the commencement of the period of maturity, that is, in the 8th year in the case of girls and somewhat early even in the case of boys, (for nowadays the old discipline of joint family and Gurukula is no more available.

Hence the superiority of early marriage. It is the only type of marriage having "a broad evolutionary outlook". Hindu Shastras recommend it to all, though they enjoined it compulsorily upon Brahmins. Indeed many communities other than Brahmin are even to-day practising the ideal system exclusively. If some communities do not know it, their ignorance need not take its aggressive shape in Councils and Assemblies to spoil the good that is already there, instead of pliantly yielding to the light of truth for their own welfare and progress.

CERTAIN DIFFICULTIES ANSWERED.

Let many silly objections against early marriage vanish like mist before the rising sun by our remembering that according to our Shastras consummation is allowed only after puberty. Only then the special ceremony called "garbhadana", the consecration of the womb, is celebrated. In fact any attempt of consummation before that time, takes place very rarely, if at all. Quotations of crimes are of no avail for the opposition; for they can be multiplied infinitely on their side also. That will prove nothing. The crime and corruption quoted in the previous chapters of this small work from the late-married communities of the West are not even a tithe of what they actually are. The recognised principles of the society and its general practice are alone the things with which one ought to concern oneself for aught that is good and useful.

(1. *PHYSIOLOGICAL.*)

We shall examine only a few charges here, which have some semblance of reason about them. Some gentlemen of physiological learning seem to think that children born of early marriages are weak. They have no statistics to prove this charge well. The opinion is based upon a few negligible cases of civilised quarters, like modern towns in our country. They can be more truly explained by the excited conditions natural in such circles of life and the stimulating foods and drinks common in the world of fashion. Also it can be accounted for by the prevalent insanitary conditions and all sorts of social corruption in towns. To an impartial view of things the products of early marriages in rural districts are in no way inferior to those of post-puberty marriages even from the physical point of view. Also that the early marriage system is no new thing in India is a good point against the opposition. References to it are found in most ancient Dharma Shastras. The *marriage of Sri Rama and his three brothers were all early marriages*—Aranya Kanda, 47th Sarga, Slokas 3 to 10. Since

those most ancient times, several communities are continuing the same system and have retained to this day their racial standard of vitality and strength. What better proofs are required to demolish the charge of physical degeneration instituted against our early marriage system than these strong points? If more is needed, read the official reports of the Royal Commissions on Physical Deterioration of England and other countries, where our system of early marriages is at least nowadays not dreamed of. What then is the cause, or are the causes, of their downfall in this respect? Will it not be more sensible to attribute those very causes to the physical degeneration discernible in Indian towns? Let an Englishman speak now:

"One of fhe evils of early marriage is said to be the deterioration of the race. But were the English less brave and warlike people in the 16th century than they are now? Mr. F. J. Furnivall, a great English authority, has discovered that we have only to look back three centuries to find the practice of child-marriage flourishing in England. Mr. Furnivall gets his evidence from the Ecclesiastical Court of Chester where certain old depositions show that child marriage was common at least in Cheshire and Lancashire, probably all over England, in the 16th century......Not only child but infant marriages were in vogue in England, As in India, so in England, it was the parents who selected the bride and the bridegroom; and the son or the daughter was bound to abide by the decision of their guardians. Is England better off with her late marriages? By the system of early marriage, every woman is provided with a hnsband and protector; but the result of late marriage is that a millon of grown-up women remain unmarried and unprotected in England. Not simply this the question has been seriously raised whether marriage, as it now obtaids in Europe, is a failure or not".*—*Quoted in "An Open Letter to Mrs. Annie Besant.*"

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* "The custom of selling a wife prevailed in England, for instance, up to late times; ... .The father can give them (daughters) away in marriage as he

The relic of that old and useful system is that which you see even in the present-day English law of marriage which fixes the marriageable age of the girl and the boy as 12 and 14 respectively. Moreover the age of puberty seems to differ according to climatic conditions, so that it is comparatively standard in a particular

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pleases. The ancient Hebrews........ , not only could he (a father among them) dispose of his daughters according to his pleasure, but he could also choose wives for his sons. Among Romans in the earliest times,...........the father could give wife to his son, or give his daughter in marriage....•.......... a Greek woman could be given in marriage by her father to a man she did not know at all. She was either under the authority of the father or guardian, or, if she married, under that of her husband. She also, like the Roman wife, had to give up worshipping her family household gods and had to worship the gods of her husband, as soon as she enters his home.

"..............in Japan and many other places the marriage is nearly always arranged by the father". *Mrs. S. Hebert's Sex Lore.*

As historians describe and even painters delineate, these civilised nations were, in their simpler and more natural days, far healthier and more long-lived, more stable and peaceful than their so-called descendants are to-day; and they are famous examples of the early-married nations of the world. It is worthwhile to notice about Japan that all her wonderfull victories and achievements—

"Were obtained by her sons, born and brought up under these old institutions, for, it is only in 1898 that (after a dirty copy from the West) the law prohibiting the marriages of girls before 15 and boys before 17 came into operation."—C. C. *Mitra.*

Again if we can take the backward races of mankind as illustrations at least for physical development and health, so that it can be shown that early marriage cannot at all be a cause of physical deterioration, we can then observe some of them. "There even exists in many countries the custom of betrothing children before or immediately after birth, as in Australia, New Guinea, New Zealand, etc. Among the Eskimos, as soon as a girl is born, the young lad who wishes her for his wife goes to her father and proffers himself."—*Mrs. S. Herbert.*

country, (*Dr. E. J. Tilt's "Health of Women"*), * unless it is disturbed to run higher or lower by pathological conditions and civilised corruptions. For Indian climate any time between 12 and 14 is the normal age of puberty. And as a matter of fact in India, marriages of boys (meaning consummation) seldom take place before 18 years and that of girls before 12 years. In view of these facts there is no justification whatever even for supposing that puberty is artificially or otherwise induced in our girls before its proper time.

The capacity to bear children begins and ends with catamenia. *Physiology has no other sign of the fitness for reproduction.*

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* THE FOLLOWING IS THE TABLE OF THE MEAN AGE OF PUBERTY IN GIRLS.

COUNTRY.		MEAN AGE.
Calcutta (Bengal)	Hot Climate	12·37
The Deccan (Bombay)	Hot Climate	13.23
Jamaica	Hot Climate	15.13
Corfu	Temperate Climate	14.00
Madeira	Temperate Climate	15.44
Marseilles } Toulon	Temperate Climate	13.86
Lyons	Temperate Climate	15.85
Paris	Temperate Climate	17.20
Paris	Temperate Climate	15.42
London	Temperate Climate	14.35
London	Temperate Climate	14,30
London	Temperate Climate	15,17
Manchester	Temperate Climate	14.09
Gottingen	Temperate Climate	
Halle	Temperate Climate	16.20
Christiania	Cold Climate	16.88
Copenhagen	Cold Climate	16.78
Labrador	Cold Climate	15.57

—From Dr. E. J. Tilt, M. D.

"The age when menstruation commences varies from twelve to seventeen years; it is earlier in hot climates and in towns, and later in colder regions and in the country."—*Mrs. S. Herbert.*

"There is nature's compulsion involved in the sexual instinct, and this is shown by the insistence of the sexual craving and is confirmed by the researches of biologists who have traced the germ of this instinct to the unicellulur protoplasm".

The argument that boys and girls after attaining maturity are still not physically fit to beget offspring till a long time after it, is therefore but an empty prejudice based upon a few cases which may be explained satisfactorily by several other causes than the innocent system of early marriage.—*H. Ellis.*

It is urged that the waste necessarily involved in the sexual and reproductive acts must necessarily interfere with the growth and vigour of the body. The absurdity of the puerile view is apparent from the fact that all movements and exercises *involve waste. And how can growth go on without movements and exercises?* Trees begin to bear fruits and flowers long before the cessation of their individual growth. Animals begin to propagate long before the growth of their body is complete. Note that sex-cells are neither the products of, nor dependent on the somatic cells or the tissues of differentiated cells. Individual bodies are but deciduous growth out of and round the original sex or reproductive undifferentiated racial cells.

Again admit for argument's sake the correctness of the opponent's absurd contention. Then so long as boys and girls do not lead chaste and pure life, the object which the opponents have in view in opposing early marriage "is not only frustrated but evils far more injurious to the health of boys and girls and to society crop up." If sexual incontinence is common in boys and girls, it will somewhat fall to a minimum and into a somewhat moral limit under the system of early marriage. But if marriage is belated, the incontinence of sex not only swells into an erotic heat or eruption but seeks its outlet in ways that not only spread disease in homes and societies but breed the wrong psychology of lie, hypocrisy, dishonesty, treachery and crime.

(2. SEXUAL EXCESSES.)

It is sometimes argued that early marriage encourages excesses of sexual indulgence. This inane sort of condemnation has no basis whatever in correct thinking. Excessive sexual indulgence is the result of insatiable sexual passion, which may exist in spite of any system of marriage and is therefore found even in late - married communities to an equal if not greater extent. Excessive use of anything is bad. This may be stopped by preaching the evil effects of sexual excesses, nervous prostration, paralysis, debility and so forth and by food and hygienic reformations. Early marriage has nothing to do with it, except perhaps to minimise the evil, as was pointed out in the previous note.

Sexual precocity is probably the most important cause of all kinds of excessive indulgence. The works of great men in the West show that this precocity and corruption runs rampant among their civilised communities. Our reader need not wade long through the writings of Hevelock Ellis, Sylvanus Stall and several others, before he can get quite disgusted with the morals of the youths there. What are the causes which they attribute to sexual excesses and corruption among them? Is not R. D. Trall wise when he points out that wrong food and stimulating drinks are most potent excitants for erotic mischiefs? Is it not true that want of sufficient physical exercise and mental food is an important reason why our young men bury their prospects in the abyss of sexual excesses? Should not one recognize that the modern civilised conditions like salons, theatres, cinemas and other public entertainments and all the flood of light literature and sensational sex-feeding novels are only serviceable to throw young men and women's minds into sometimes unmanageable lascivious excitations? Should one blind one's eyes to the truth that this system of early marriage which has been followed in India since times out of mind has produced able warriors, wise statesmen, holy sages and teachers and a hard working population and that sexual excess or even precocity was a thing very rare in ancient times, when simpler life was common?

Sexual precocity and early sexual corruption, with all the evils consequent upon this sort of sexual delinquency must, as was pointed out previously, be accounted for by the several false conditions obtaining to-day in civilised communities under the varnish of culture and refinement. The modern man with all his pretences of intellectual and scientific education ridiculed the great men of past ages who, being born and bred up in a simple society governed by simple, natural rules and by institutions like that of early marriage, lived to great age with wisdom and power; and pilotted by his stout-nosed vanity and smell of false hopes he damaged the old social structure which is the result of ages of individual discipline and sacrifice and gave individuals a dangerous scent of liberty just in that age when the influence and control of parents and society is most needed. All sorts of social liberties and frivolous entertainments to-day pull the youths into the snare of little calls of passion and ruin their prospects and the happiness of the society and homes. The facts and figures already advanced in this work, both in its body and as foot-notes, can clearly show the truth of our contention. They can doubtless demonstrate that the only *panacea* for all the evils in the Western societies may be a speedy adoption of the marriage and social ideals of the land of our forefathers, as some of their own men are beginning to point out to-day.

The following are the wisest statements made by a famous and popular Judge of America in his "Revolt of Youth", one who did faithful and loving service in his judicial capacity for over 25 years in Juvenile Courts. They can serve to dispel all lingering doubt in the reader's mind as regards the truth of our views.

> "........all the youths who go to parties, attend dances and ride together in automobiles, more than ninety *per cent.* indulging in hugging and kissing. .... Some girls *insist* on this kind of thing and from boys that go with them, and are as aggressive in a subtle way, in their search for such thrills, as are the boys themselves.

"At least fifty *per cent.* of those who begin with hugging and kissing do not restrict themselve to that, but go further, and indulge in other sex liberties which, by all the conventions, are outrageously improper. ....These familiarities, quite apart from the obvious danger that they will lead to other things, are responsible for much nervous trouble among young girls and for the prevalence of certain physical ailments which are peculiar to them. Of this fact most parents and teachers are ignorant.

"I have certain figures which indicate with certainty that for every case of sex delinquency discovered, a very large number completely escape detection. For instance, out of 493 girls of high school age, though not all of them were in high schools, who admitted to me that they had sex experiences with boys, only 25 became pregnant. This is about 5 *per cent.*, a ratio of one in twenty. The others avoided pregnancy, some by luck, others because they had a knowledge of more or less effective contraceptive methods, a knowledge, by the way, which I find to be more common among them than generally supposed ....Hundreds of instances resort to abortionist. I don't guess this, I know it. During the year 1920-1921 the Juvenile Courts of Denver dealt with 769 delinquent girls of high school age; we kept practically a close record of those cases. They ranged in age from fourteen to seventeen years. 465 of them were no longer in school. 304 of them were.

"At least 2,000 cases were directly involved in the cases of these 769 girls. For one thing, the boy had to be reckoned with. In addition, the two of them had always a circle of intimates, many of whom *were in* on the secret and indulging in the same kind of experiences.........

".........For 25 years I have devoted my life to my young friends and I have hundreds of them asking me to do what I am here doing.

"I have no wish to run these estimates into the ground. Even the minimum figures were shocking. I handled about a hundred cases of illegitimate pregnancy last year (1924),

taking care of most of the mothers and the babies, and in most cases adopting the babies out. With every one of these girls it was a touch and go whether to come to me and arrange to have the baby, or to go to an abortionist and arrange not to have it.

"And that, among the girls of high school age, some in school and some out of school, in a city of 300,000 population; ....Make no mistake about it and make no mistake about the fact that Denver is no worse but, I think, a great deal better than any other city of similar size with similar social problems".

(3. *EARLY MORTALITY.*)

Early mortality is often imputed to the system of early marriage. Mr. C. C. Mitra shows with a wealth of statistics that child mortality is lowest in the 'most early married' districts and just the contrary in the 'least early married' places. For example in Bengal:—

(1). In Darbhanga girl-marriages of 5 to 10 years per 1000 such girls are 565 cases. There the rate of infantile mortality is 13 to 16 *per cent* only.

(2). In Jailpaiguri they are only 52 per 1000; but the rate of child mortality is 25 to 27 *per cent.*

—*According to the Census of 1911.*

Statistics show much the same results even in Madras Presidency. Take Madras City itself, where the Corporation authorities lately published their Death Rate Returns for 1926-1927. These figures show clearly that in the most "early married" community, i. e. the Brahmins, infantile mortality is lowest.

Thus facts stand. There is nothing in them all to warrant a conclusion that the early marriage is the cause of mortality early or infantile. On the other hand one may suggest that the beneficent influences of early marriage, moral, mental and physical, may be responsible for the low rate of mortality among the "most early married" communities.

Even about the feminine mortality, early marriage is quite flawless. Mrs. Muthulakshmi of M. L. C. may write any lot of rot Philippics against the ancient custom, as if it were only a Brahminical practice and quote her wonder-lack medical experiences of certain Brahmin women who consulted her for womb troubles. She may forget in all her ramble that however exact a doctor's prescriptions may be, his or her generalisations may after all be more worthless than a child's prate; for that requires also not only some respectable knowledge of various sciences and careful study of statistics but a well trained scientific spirit of inquiry. In England 75 per cent of the operations conducted upon women for sexual disorders or diseases are not attributable to early marriage; but they are the results of the evils of late marriages.

> " We find from the figures given on page, 302, of the Census Report that the per centage of feminine mortality, even in Bengal, (the foremost among the 'early married' parts of India), is considerably lower than that in Scotland and Ireland." Further, (on page 273) we find:—"the Hindu woman's chances of life are better than those enjoyed by the adherents of any other religion, whether male or female."*

(4. *ACADEMICAL OBJECTIONS.*)

They contend that marrying boys and girls before the completion of their education interferes with the studies of young people. In a separate chapter we have demonstrated that real education is that which is attainable only by the right practice of early marriage. Pedagogical pride, academical vanity and the vainglory of university-title-parading are nothing for the *real* prosperity of families before unsuspecting love and mutual dependence, devotion and sacrifice and also the tremendous moral and evolutionary probabilities involved in early marriage.

It is yet worth considering whether early marriage really interferes with the studies of young men. Why should it do so? For, they argue, seeing the girl, the young man's mind will often

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* But the *explanation* given by the author of the Census Report of Bengal, Behar aud Orissa is not at all trustworthy, as C. C. Mitra himself proves.

get attracted to her; and his studies are therefore disturbed. How is it assured then that such a young man as he, will concentrate all his attention on his studies, if he is not married, and will not frit away his mind over every girl that passes by, without any definiteness of possessing her and with anxious breath of sinful thoughts?* The argument therefore seems to be absurd and childish.

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* We have already recorded the sexual precocity of high-school youths and their dissipate life. Naturally, as Dr Deely holds, boys or males seem to be more aggressive everywhere in the world. But in certain civilised countries, the girls are found to be equally aggressive, if not more than the males ! This katabolic aggression on the part of small girls in civilised quarters may be due to the frivolous conditions of civilised society, stimulating food and drink, all sorts of sensual entertainments and to excited life generally; but it may be mainly the result of the present-day education that is accorded to them, without a definite regard to the requirements of the sexual dimorphism. Therefore any further recommendation of all this *masculine education* to them will necessarily be fraught with worse dangers than our contemporary horrors of civilised crime and corruption. The West needs must wake up soon, as the poineers of thought there are already warning, and follow the light of the Grand East in this respect. Their representatives in India—holding the reins of our Government—will be doing the best service to their countrymen, if instead of sharing the work of spoliation with a few Westernised gentlemen, who are taking too much advantage of their position in Councils and the Assembly, aid in preserving the ancient marriage and other social ideals of this hoary land of practical philosophers.

As regards boys themselves and their early marriage, the argument is still more decisive. If they should prefer sex-craft to study under the system of early marriage, the argument turns mainly upon the point that this system brings many facilities to them for little gratifications. First it may be worth noticing that in case of our boys being such ones—very doubtful !—a timely grant of legitimate gratification can not only save them from disease and dirt, and homes from impurity, but also spare and compose their minds befitting them for studies without the blurring flurry of sex-tossed mentality. So one might witness everywhere in the civilised world, how when youths become refractory, unmanageable, precocious, vagrant, with little prospects of studies, the wise elders think that their marriage may set them useful, reclaiming them from their vagaries, and how often they do so with signal success. Oh ! often it is proved that far better than gentlemen of armed chairs surrounded by the facilities of stout libraries and revolving shelves, the simple folk discover useful truths and keep happier homes ! Than sonorous speeches of learned length, the short shots of wisdom thoughts projected by the simple experiences of village humanity are more trustworthy and more profitable for the betterment of the home and the race.

Within recent decades (and in past ages), India has seen very great persons whose studies were in no way affected by their early marriage. Dr. Sir Gurudas Banerji and a number of others in Bengal, Sir Bhashyam Iyengar and others in Madras, B. G. Tilak and others in Bombay, many many great souls of recent times did not at all suffer for their education by being *married students.* The mighty sons of India even during past ages like Sankara, Ramanuja and Madhwa, Vidyaranya and Kumarila Bhatta whose soaring heights of thought and infinite extent of learning the modern men are just beginning to wonder at, were all products of early marriage. If there are nowadays young men sexually precocious, they will suffer under any system of marriage, perhaps far more under any other system than that of early marriage. Any postponemet of marriages in these cases will certainly result in all these evils which our reformers and opponents apprehend in early marriage *mistakenly.*

Education again is a life-long concern of man. It does not stop with schools and colleges ; but continues or ought to continue after leaving the college, more than ever before. If a man must *not* remain always *unmarried,* apprehending disturbance to studies,

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Still another point. If in these cases of young men being sexual; early marriage should be inadvisable, how will the postponement of marriage help their condition ? Will their unmarried state be a safeguard for them against sexual temptations ? We do not at any rate find sufficient evidence to show that it would be so. *Judge Lindsey* writes:—

> "Full ninety *per cent* (of the high school boys) have had sexual experience by the time they finish school." In another place he says again :— "My own opinion is that fifty *per cent* is a safe and conservative estimate for all classes of high school boys averaged together. ...in former days .. ...they sought prostitutes in red-light districts.........with the breaking up of these districts, they turned to girls of their (own) class, a thing they had seldom done in the past."

Do these boys of America prosecute their studies uninterruptedly because of their unmarried state ? Oh, Folly ! If they married, at least the purity of their homes might be saved ; and there is no doubt that their education also might be steadier and more certain under the mental suggestion of assured life-partner in wedlock—the reward of early marriage—than under the wild regime of the devastating thoughts of wily, uncertain, cunning and cowardly devices of sex and sexual waywardliness.

we fail to see why students must remain unmarried only during the period of scholastic education, in a perilous period when such protections as are afforded by early marriage are most needed.

(5. *EFFICIENT PARENTHOOD*).

It is charged that young parents are unfit and unable to bear and to bring up their children. Since individuals do not proceed to marry with children already in their arms, the difficulty of picking up the practice of child-training will be felt under any system of marriage. Probably we are apprehending too much in this case. For the nutritive demands of the child are naturally met by the mother by the instinct of motherhood roused up by the natural ebbing of the pulse of lactation circumstanced naturally by the event of the child's birth. For the rest, the need for which is of course felt only after some years, suggestion from the surrounding society towards the rearing of the child is as natural and spontaneous as any physiological instinct, assimilated by either parent simply by virtue of their parental instinct,probably far better than by the institution of the "Mother Craft Schools' in the West. Also since early marriage is inseparably associated with joint family, there is a large share of direct aiding in these matters from the numerous elderly relations of both the houses concerned here.

The physiological fitness of parents for the task of generation was already fully examined in a previous chapter, where it is shown that with the appearance of catamenia in the girl, her fitness for motherhood comes to her. Similarly it might be approximately stated that with the appearance of complete moustache and beard on the face of the boy, his fitness for fatherhood comes to him. The full growth of hair on the pubis (down the abdomen and above the generative organs) in either sex is taken to be a good sign for the fitness of parenthood. These external phenomena are proofs that the deep-seated organs generating sex-cells are campletely developed and are awaiting natural opportunities to fulfil their functions. In the case of a girl, the completion of the growth of her pubic hair is soon followed by menstruation, so that in her case the proof is signal ; for the

menstruation also implies the descension of an ovum from its Ovarian bed into the womb, and the ovum *is for no other purpose than generation, destined to get away from the body by the menstrual flow if unfertilised by the male sperm in due time, or if fertilised, to remain in the womb, to develop into a complete child and to get born in the world.

This great demand of the race, which all these physiological changes of puberty in both the sexes indicate in unmistaking terms, is by Grand Nature safeguarded by the aggressive sexual impulse that at the same time grows keen in them, lest perhaps by individual indifference or inadvertent social interferences chances should fail to come for the sex-cells to conjugate and propagate the species. Hence Shastras ordain the girl's consummation as early as possible after her maturity.

It is true however that sometimes the conditions are not appropriate for bringing about the consummation. Such conditions were not unknown to the authors of the Shastras. When either or both the pair are sickly, despondent, depressed or angry, and when there is the expected gloom of fear in the village or

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* This ovum conception is a very important truth in our modern science. It can show how closely our Shastras have laid down rules in recognition of biological truths. The system of early marriage is in itself a good proof. as we are showing it in this treatise. The ovum conception is another wonderful testimony to the superior wisdom of our forefathers. For it has been previously noticed to the reader that the woman resides in her home all her lifetime and that to her the form of 'sanyasa' which belongs to man is never recommended. Just as her Guru-kula lies in her husband's home only, her life of renunciation comes to her after the death of her husband, and that again lies in her husband's home only. For is she not by Nature ordained to be an indoor creature?

But there is another point here. The spirit of the Dharma Shastra (our sacred works of law) is that though to man 'Sanyasa' may come directly without the interpolation of Grihasthashrama (life of homely attachment) or even Brahmacharya (unmarried, strictly celibate life) may continue on in the case of a man till the end of his terrene life—such permission is not granted to *her*. She is expected to be a mother in a "dharmic" way. She is never to be unmarried. Marriage is for her an indispensable duty. Her sacredness is sanctioned by this act. It comes to her, at attaining puberty. It is complete

own homes, Shastras always advise the postponement of the consummation. Modern science too cannot do better than this. Therefore it appears quite clearly that in case of diseases and weakness (or call it unfitness), consummation is surely postponable. But in view of these very few cases, to make a general rule prohibiting early marriage is but foolish ignorance of the laws of biology and human psychology. For, efficient parenthood is certainly consistent with early marriage under all normal conditions.

The railing and taunting effrontery of our social reformers are sometimes backed by the cunning quotations of medical facts of operations on the womb, abortions, miscarriages and so forth, still-birth, infantile mortality and degenerate children—all as quotations against us! We hold that those facts are of no avail here, against the formidable scientific arguments and theories summed up in the present work, the opinions of great scientific thinkers, greater than our small prescription-masters! And about the facts themselves, they are not unknown to them. For, truly science builds only upon the basis of well observed facts. But they can dispose of these facts which social reformers shoot like lead shots against us by discovering their other and real causes amid the

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in her at becoming a mother. Unless she is completely declared sacred, i. e. unless she establishes her motherhood, she cannot serve in any religious function, especially in Yagas and Pitri Karyas, like Shraddha. The meaning of this stricture in the Hindu Shastras becomes clear, when one remembers that while the semen of man is assimilable in the general economy of the body, as Mr. Balfour and others demonstrate, the ova, or female sex-cells, are destined to come out of the body, either during menstruation or as progeny by the act of birth. They are inassimilable, unlike sperms. While *celibacy, life long*, is thinkable in a strictly physiological sense, in the case of a man, it is quite unthinkable in the case of a woman. She is a maid, and must be a maid only until her puberty, though married early preferably. After she attains puberty, she must settle in consummating her marriage; because, her sex-cells will otherwise waste simply, without being useful either to the race or to herself.

Therefore our Religion creates for her, reasonable opportunities for realising her motherhood; and widowhood is only a "niyama" which is imposed upon her, like the 'sanyasa' of man, after these reasonable opportunities are given to her. The reader may wait for the next pamphlet for a further discussion of the excellence of the institution of widowhood.

corruptions of civilisation and fashion. Besides their exacting cudgel of logic and scientific accuracy, our innocent system of early marriage stands saved and honoured, while the so-called civilisation, the creed of our opponents, lies condemned unsparingly.

(6. *ECONOMY*).

They argue that because under the system of early marriage family life is indispensably imposed upon us, our wife and children "hamper us a great deal in the struggle of life and sap our energies". If there is any truth in this charge, it is more than mitigated by the opportunities of joint family; and yet a great part of the imputation is purely imaginary. Sometimes we hear from weak and unsuccessful men that they are unfortunate for all that, because they have been encumbered with a family much too early in life. Men are in the habit of sifting their own blame upon others, rather than bear it themselves. For the fact is, indolent men would not do even the little they do, if not for their wives and children. Their love of them alone can supply the energy and the motive, spurring them to active life of some sort. As was already noticed, whenever young men grow wayward and corrupt, their guardians marry them so that their love and attention being directed to their young wives and perhaps children, they may soon correct themselves and become sober and steady, good and obliging in their homes and society! And how often such experiments have succeeded in reclaiming refractory youths! Early marriage saps not our energies, but can spur us to greater activity than otherwise. Also instead of being drags on us, wives may be the cause to drag many of us out of our *slumber castle* of indolence and indifference and launch us in a kingdom of active virtue and righteous thinking.

Thanks to our ideals of the philosophy and practice of marriage, our wives do not look forward to their husband's home for a languid release from life's onerous work and responsibility, and for the enjoyment of luxuries leaving their husbands to labour and to sweat. They clearly understand that their life's real work begins from their marriage and that *that* work consists in being

true helpmates of their husbands and in banishing all thoughts of selfish and strutting glory. They cheerfully come to do their duties, even as their husbands do theirs. The history of our country is the noblest record of the love and sacrifice of the thousand gems of Indian womanhood. The heroism of our women, who would prove their faith and fidelity to their husbands and gods even in an ordeal of self-raised fire and follow their husbands beyond their funeral pyre to live the yonder happier union of life or even to rescue back their husbands from the hold of Yama, the Lord of Death, as Savitri did in days of yore!—is indeed unique in the history of the civilised world!

Again even if early marriage should involve economic strain, which is absurd, the advantages which this system has and the evils which late marriages will certainly create in our society (vide previous chapters) will more than compensate for it; and also the strain can be met in some other way than by the abolition of this important system of marriage. The reader may notice here the superior wisdom of our ancestors in their institution of joint family and the supreme advisability of preserving that useful family life by appropriate "prachara" and legislature.

Another argument that is notorious for its depth of stolidity is that one has no business to marry and beget children so long as one cannot support and train them properly. Many learned men have been successfully duped into this learned superstition. This argument is quite often urged by our social reformers against early marriage so that the effect of their agitation is seen in the fact that the age of marriage has already gone high up, as a sort of compromise between the so-called rational demand or social reform and the yet powerful though condemned social prejudice or policy of early marriage! The desire to marry only when competent to support a family has been instilled into the minds of our young men often so that even after the completion of their scholastic career they are averse to marriage. For university education does not at once open out a way to opulence and comfort; also probably they are not willing to buy the grave responsibilities of family life for the pittance of the narrow scope of sex under the

limitations of domestic control, while they can have cheaper and *unresponsible* ways of finding what in their view is a wider scope of pleasure than all that a home can afford.

Again the principle of material sufficiency as the first condition of marriage defers the marriage of many honest people till 25 or 30 years, before which period the best suitable conditions for procreation begin to decline. Such long deferred marriages as this wrong policy necessitates are therefore not conducive to the right sort of race preservation in the onward march of evolution.*

Moreover Mr. C. C. Mitra works up the Indian Income Tax Statistics and carefully concludes that in respect to this principle of marriage nearly 90 *per cent* of our adult population should not marry and beget. What would be the effect then of adopting the policy of these short-sighted economists who refuse to see into the nature of things or cannot see even an inch beyond their noses?.

We see its results in Europe too well to need any notice here; *"a million of grown up women remain unmarried and unprotected in England."*† France is an unfortunate example to illustrate the folly of this absurd policy. Deplete as the country is to-day with her insufficient population consequent upon the pursuance of this dangerous advice of economists and the devices of the Malthusian school of populationists, the French politicians to-day are practising busy schemes of inducing the people there to marry and to beget by exemption of taxes, by increase of pay to fathers of children, by the imposition of taxes on bachelors, by grant of bonus and leave with full pay to the mother during and

* Vide the previous chapters of this work.

† "There are at least fifty thousand girls in New York living with men who are not their husbands, girls who should become mothers, but don't care to have children, because of the attitude society takes toward them." Judge Lindsey——or of the grave responsibilities of family life, which they dread so much !

also some time after confinement. There is no doubt that even our own country will come to the same fate, if she should adopt the new plan.

This kind of apathy and indifference to marriage is not the sign of a stoic attitude of absolute renunciation of all pleasures of temporal world, as we have often pointed out in this treatise. It is a selfish and criminal expression of *an unwillingness to accept the responsibilities of home*, finding a dignified garb and title from the language of economists, who know of the things they preach far less than their critics. It is an unwillingness engendered and supported by the several possibilities of civilised society affording other ways of pleasure-seeking than the responsible married state, unmindful of the corruption and disease which they surely breed.

The Malthusian school aids the working of the economic twaddle. One is advised to marry only when one is confident and able to support a wife! If one is still diffident to support a son or a daughter, this wonderful philosophy does not preach to them the policy of sexual continence and the superior merits of Brahmacharyam, but recommends preventive measures, mechanical and medical. So on for the second and subseqent issue, Malthusians have a cruel message of preventing them from coming into being.*

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* One of the main strings of our social solidarity which is evidently the sacred bond of home, declares the child sacred. All Nature conspires therefore to impel the parental organism to acts of love and sacrifice for the young family. Infanticide by parents is quite a rare thing in the world, even among the backward races, not because of the interference of legislature, but solely because of this natural impulse of man to protect his family, especially the little ones. Power and police which are deceived, more often than not, even in respect to open crimes, will surely be of no avail, if the parents can really entertain thoughts of infanticide against their own children! There is a historical illustration, how in Sparta the Lychurgian law intended to eliminate from the Spartan society the weaklings as soon as born by state inspection and by exposing the hopeless children on Mount Taygetus. History proves that this inhuman law was soon dropped ; because man's heart could not tolerate the thought of handing over one's child to the state for being killed.

This fine heart of man must needs be protected by proper institutions in the society. The economists' and the Malthusians' deliberately cruel philosophy of population, which preaches to the civilised man that he may kill the evolving ovum in the mother's womb or the fast developing foetus and prevent

Biologists have always pointed out that this sort of encouragement is dangerous and responsible for the ever increasing sexuality and crime in civilised countries.

If fine, early marriage is therefore the most pleasant remedy for these evils. Joint family and the social or public sense of charity and sacrifice are capable of removing all apprehensions of starvation and poverty, while the system of early marriage itself is able to impart to individuals a healthy impetus to activity and service and to create a capacity to protect one's family. The system is practically alright and ideally perfect from even the economic point of view.

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birth is but a potent preparation to the next onward step that he may attempt the murder of his children even after they are born. That some such thing has actually come to be nowadays is easily proved by an impartial survey of the statistics of infanticide which seems to be growing day by day in the civilised West.

FURTHER EVIDENCES.

(*A. ABOUT WOMAN.*)

Harace Mann:

" At no age should a woman be allowed to govern herself, as she pleases ".

Lewis Morris:

" To obey is the best grace of woman ".

Col. Tod:

" The superficial observer, who applies his own standard to the customs of all nations, laments with an affected philanthropy the degraded condition of the Hindu female, in which sentiment he would find her little disposed to join. He particularly laments her want of liberty and calls her seclusion, imprisomment. From the knowledge I possess of the freedom, the respect, the happiness which Rajput women enjoy, I am by no means inclined to deplore their state as one of captivity."

Mrs. Flora Annie Steel:

" The general position of woman in India is rather better than our own."

Lyttleton:

" A woman's noblest station is retreat."

Wordsworth:

" The flower of sweetest smell is shy and lowly."

Lamennais:

" Woman is a flower that breathes its perfume in the shade only."

Plautus:

" A woman smells sweetest, when she smells not at all."

Burke:

" She is not made to be the admiration of everybody but the happiness of one."

Cervantes :

" The reputation of a woman is as a crystal mirror, shining and bright, but liable to be sullied by every breath that comes near it."

Mill's History of India :

" If called upon for a general characterisation of the natives of that Empire, I should say that they are mild in their dispositions, polished in manners, in their domestic relations kind and affectionate."

Sir George Birdwood in the Asiatic Quarterly Review describes the women of India as—

" Perfect daughters, wives and mothers, after the severely disciplined, self-sacrificing Hindu ideal, remaining modestly at home, as the proper share of their duties, unknown beyond their families, and seeking in the happiness of their children their greatest pleasure, and in the reverence of their husbands the amaranthine crown of a woman's truest glory."

Sir Thomas Munro gives the lie direct to the slanderous statement made by Archer, Mayo and other interested persons, mere travellers, that " the native Indians are in a state of complete moral turpitude and live in the constant and unrestrained commission of every vice and crime that can disgrace human nature ":—

" I do not exactly know what is meant by civilising the people of India. In the theory and practice of good Government they may be deficient; but if a good system of agriculture—if unrivalled manufactures—if a capacity to produce what convenience or luxury demands—if the establishment of schools for reading or writing—if the general practice of kindness or hospitality—and, *above all, a scrupulous respect and delicacy towards the female sex*, are among the points that denote a civilised people, then the Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo."

Again in another place he says:— "(Indian women) their state is not one of slaves to their husbands; they have as much influence in their families as, I imagine, the women have in this country."

Sir Lepel Griffin:—

"The women of the East are not so much *en evidence* as those of Europe, but their influence within the legitimate circle of their domestic relations is quite as great, their manners are as good, and their morality is as high."

He says again:—"Those who know most of the results of this freedom of women in the West, and the history of the richest and most luxurious society which the world has ever seen, may well doubt whether the Occidental or the Oriental method of treating the fair sex is more in accord with practical wisdom."

Mr. Otto Rothfield writes:—

"Their (Indian women's) very aloofness, their seclusion, gives them half their charm and they know it. Not for them, for instance, the dismal methods of American schools where mixed classes and common play-ground rub away all the attraction of the sexes, and make their pupils dully kin like brother and sister. In India women are so much valued and attain half their power, because they are only occasionally seen and seldom met.

"It is a rule of Indian manners that they (women) should pass unnoticed and unremarked even in the household of a friend and except perhaps among the lowest ruffians, there is none who would offend the modesty of a woman even by a gesture or unseemly recognition. They can pass in the midst of crowds without molestation and insult. For the women in India have raised an ideal lofty and selfless for all to behold; and they have come near its attainment.

Prof. H. H. Wilson:—

"In no nation of antiquity were women held in so much esteem as amongst the Hindus."

Father Abbe Dubois writes:—

" The person of a woman is sacred. She cannot be touched in public by a man even with the ends of the fingers. How abject soever may be her condition, she is never addressed by anybody, not excepting the persons of the highest rank, but under the respectful name of mother. A dwelling in which only females are to be found, even the hut of the most helpless widow, is an inviolable asylum into which the most determined libertine would never dare to penetrate; or should he do it, his audacity would not remain unpunished. A woman can frequent the most crowded places without being exposed to the least insult. A male who would stop merely to gaze at a female who is passing by, *as our loungers in Europe are accustomed to do*, would be considered by all as an insolent and uneducated person."

Amiel :

" The ideal which the wife and mother makes for herself, the manner in which she understands duty and life, contains the fate of the community. Her faith becomes the star of the conjugalship, and her love the animating principle that fashions the future of all belonging to her. Woman is the salvation or destruction of the family. She carries its destinies in the folds of her mantle. "

(*B. ABOUT HOME AND CHASTITY.*)

Addison :

" Nothing makes a woman more esteemed by the opposite sex than chastity; whether it be that we always prize those most who are hardest to come at, or that nothing besides chastity with its collateral attendants, truth, fidelity and constancy, gives the man a property in the person he loves, and consequently endears her to him above all things."

" It is proper to leave abundance of chastity rather than gold to children."—*Plato*. " I do not deem that a dowry, which

is called a dowry, but chastity, and subdued desire."—*Plautus*. "Modesty is not only an ornament but also a guard to virtue."—*Addison*. "Nothing can atone for the want of modesty, without which beauty is ungraceful, and wit detestable."—*Steele*. "Modesty once extinguished knows not how to return."—*Seneca*. "Chastity, once lost, cannot be recalled; it goes only once."—*Ovid*.

(*C. ABOUT MARRIAGE.*)

Frederic Pincott :

"It may with safety be assumed that, when millions of intelligent people practise certain customs for thousands of years, there must be something in those customs to redeem them from the charge of folly or criminality. This should be frankly admitted in the case of the Hindus, who have been not inappropriately called by Prof. Max Mullar, 'a nation of philosophers'. It is certain that the whole religious and social system of the Hindus is the outcome of centuries of profound thought and carefully recorded experience. Whatever we English people may be able to teach them in mechanical arts and in experimental science, we have very little, if anything, to teach them in matters of social philosophy. Everything tending to the peace and well-being of society,.............has been long since reduced by the Hindus to well-ordered rules, deduced from the unchanging facts of Nature. ....Any introduction among them of our crude ideas can only result in mischief and tend to bring the Hindus to the same chaotic scramble of antagonistic interests, which is the characteristic of our own disgraceful social muddle.

"An early marriage ceremony cannot be stopped without destroying parental control. In England we are prepared to think it a shocking thing that parents would give their children in marriage to whomsoever they please. Our feelings are due to our own habits, and nothing more; for, opinion on all social matters is due

to education and association. In India the parental choice is regarded as necessary and as a grave responsibility; a father will hamper his future life with pecuniary liabilities in order to secure a suitable husband for his daughter. This is sufficient to prove that mariage is not, in India, the frivolous thing it has been in the West. By the Hindu system every girl has a natural guardian, who is solemnly bound to see her properly married, at any expenditure of trouble and money. Of course the advantage is purchased by the surrender of the children's choice. But is self-choice an advantage at all?

"The absence of self-choice in India obviates the fluttering uncertainty under which English girls live; it imparts to marriage a sense of destiny which has a beneficial effect on the after-life. A boy and a girl, in India, grow up to the knowledge that they are destined for each other; they know that their lives have to be passed together; and from their earliest years they learn to adapt themselves to their future condition. It is universally admitted that compromise and concession form the solid basis of matrimonial happiness; and the sense of destiny imparted by early marriages powerfully promotes a spirit of compromise. We must also understand that the Hindu marriage contract is inviolable, and the course of life is inevitable; the minds of the parties are thus in the proper frame for making the best of things. These wise provisions have stood the test of centuries, and by their results continue to proclaim their excellence. All parties are united in the opinion that Hindu married life is an exceptionally happy state..............and this is the clearest proof of the excellence of the system, and the severest condemnation of those who are seeking to unsettle it."

Mr Lecky in his History of European Morals:—

"The nearly universal practice of the custom of early marriages among the Irish peasantry has alone rendered possible that high standard of female chastity, that intense and jealous sensitiveness respecting female honour, for which among many failings and some vices, the Irish poor have long been pre-eminent in Europe."

Rev. J. Tyssul Davis:—

" Though the legal act of marriage in England until very recently was 12 for girls and 14 for boys, as a result of education and the growth of athleticism and the gradual change of public opinion, the tendency has been to advance the age so far that now scientists are arguing for going back.........

" The custom of child marriage is not merely due to the accident of Moslem conquest, when the rulers promised to protect all girls who were already affianced. But there is more in it. There is the difference of ideals. In Hindu India, because the house-hold is the essential element in its social structure, marriage is almost compulsory like conscription in Europe on the threat of of war. To perform the duties of a house-holder is in fact looked upon as a special discipline (as distinct from the Western Idea of property as something entirely within the owner's right).

" In the course of the evolution of the Hindu idea of marriage, the kind favoured by the West founded by the mutual attraction, was given a trial. It was found wanting and discarded. Is it possible that we shall at some future date discard it ?

" What is the kind of marriage that will preserve the integrity and keep the stable equilibrium of society—that is what Hinduism tried to discover. Just as the Royal Houses of Europe used to arrange marriages for reasons of state, just as Eugenics bids men sacrifice personal sentiment to human progress, so the Hindu does the same to withhold the seductions of the Life Force in the interests of social good—that is the idea. The mother is encouraged to undergo voluntary penance for the elevation of the human race, and to keep her natural instinct in rigorous subordination to the dictates of mind and soul. The sense of degradation some women feel in submitting to the tyranny of nature over their sex is avoided not by adjuring motherhood but by making it subserve an impersonal ideal. "

Mr. Otto Rothfield in his "Women of India":—

"Moreover in practice child marriage has some clear advantages. For it allows the wedded pair to be brought together as

children only in their parents' houses, till in time they become habituated to each other's company and affection, while gradually they come to know and learn their place in these large households to which their future lives belong.

"Real marriage, the consummation of their growth to man and woman, comes much later, after many years perhaps; then their parents at last give their consent to the grown student and the healthy maiden who helps daily in the household tasks."

Mr. Otto Ruthfield again says:—

"In general it may be said that the Hindu rules of marriage are, in the ordinary sense of happinessas, as conducive to the happiness of the spouses as the fast transforming systems of modern Europe; and their happiness is less self-centred and more altruistic. The worth of a nation's womanhood can best be estimated by the completeness with which they fulfil the inspirations of love and its devotion; and judged by this standard, the higher types in India need fear no comparison."

(*D. ABOUT FEMALE EDUCATION.*)

Addison :

"The woman that deliberates is lost."

Niebuhr :

"I think I should know to educate a boy, but not a girl; I should be in danger of making her too learned."

Lady Montague:

"Woman endeavours to breed her daughter a fine lady, qualifying her for a station in which she will never appear and at the same time incapacitating her for that retirement to which she is destined."

Hannah More:

"The education of the present race of females is not very favourable to domestic happiness."

Fredrich Paulsen:

"The educated female has long been the domestic affliction of the nineteenth century."

Lady Irwin in her speech at the All-India Women's Conference, Delhi:—

"In one respect India is favoured as she comes to close quarters with a problem of which other countries have been pioneers and have made mistakes by which India, if she is wise, may profit.

"They have been slow to recognise the necessity for differentiating between the education of the boys and girls. It is, of course, true that they both have to live in the same world, that thay both have to share it between them, but their functions in it are largely different. In many countries to-day they see girls' education developing on lines which are a slavish imitation of boys' education.

"We must, therefore, as I see it, do all in our power to set a different standard and to create desire in the public mind and in the girls themselves, for an education which will allow girls, or at any rate the greater number of girls, to develop in other lines.

"What I feel we should aim to give them is a practical knowledge of domestic subjects, and the laws of health which will enable them to fulfil one side of their duties as wives and mothers, reinforced by the study of those subjects which will help most to widen their interests and outlook."

"But", *as Mr. Otto Rothfield points out*, "this inner freedom and external amplitude need not be sought and will not be gained in the imitation of foreign manners and customs. Such imitation

can never be anything but unnatural and inhormonious; and the castes which have tried it have not succeeded in avoiding evil consequences."

Mr. Arthur Mayhew in his "Education of India":—

"Woman as she presents herself to Hindu imagination is the priestess of the home, watering the sacred plant, keeping the sacred fire, guarding sacramentally the purity of the food by her ablution and prayers. Her household service is an act of 'bhakti' (personal devotion); she goes abroad only for pilgrimage. But within the house, *she is the centre of all activity*, not shut off in any way from the males of varying ages and generations but influencing vitally their home talk, thought and action.

"She has never been regarded as unfit for arts and accomplishments. Sanskrit literature has many examples of learned ladies and there are women poets. Does not a Sanskrit educationalist draw up a list of sixty-four arts for young ladies? Did not Sankara deign to argue with a woman Pandit? Sita and Draupadi, Savitri and Damayanti know how to retain love by other arts than those of the toilet and were real companions, *as is the Hindu wife of to-day.*"

(E. ABOUT TREATMENT OF WOMEN.)

Mrs. Flora Annie Steel:

"The result of my own personal observation is that marriages in India are singularly happy. There are fewer cases of unkindness and violence than in this country (Western)."

Mr. Otto Rothfield says:—

"The husband in his cups, may occasionally beat his wife, or may have to sit with bowed head before the storm of her boisterous abuse. Yet they compare favourably with similar classes in other countries; and at the worst they shame the terrors of European slums, the brutal wife-kickers and procurers who lurk in the blind alleys of industrial life.

"Generally, however, it may be said that a Hindu husband even in this class, seldom descends to the grossness and cruelty so often found in the lower quarters of European cities; while the wife forms and maintains a high standard of womanly conduct and devotion. An easier toleration marks their conjugal relations and the Hindu character at its worst is commonly free from the extreme modes of brutality.

(*F. ABOUT GIRL MOTHERS.*)

Dr. Miss Margaret Balfour (Haffkine Institute, Bombay), against Miss Mayo's false charge of Indian Girl Mothers (before 14 years), says:—

"I have notes of 304 Hindu mothers delivered of their first babes in Bombay Hospitals. The average age was 18·7; 85·6 *per cent.* were 17 years or over; 14·4 *per cent* were below 17; 14 was the youngest age and there were 3 of that age...........

"I have compared these figures with the reports of Madras Maternity Hospital for the years 1922-24.......... The average age was 19·4 years; 86·2 *per cent* were 19 years or over ....13 was the youngest age. There were 7(of that age)......"

The calculation, as reported by her, is based upon 2312 mothers admitted.

"I have reports of 3964 cases of child birth from other parts of India including the North. Of these only 10 were below 15 years of age........"

She concludes saying that "the cases instanced by Miss Mayo do not in the least represent the common customs of the country."

(*G. ABOUT FEMALE INFANTICIDE.*)

Sir George Cambell wrote in 1852 about the question of female infanticide, which Miss Mayo mischievously attributes to India, a stupid charge which no Hindu till now believes to be true:—

" If ten such cases be ascertained by the Magistrate, we may believe that ninety are concealed; but if none are found out, I shall believe in neither ninety nor nine. I am therfore slow to believe speculative people, who go into a village, pencil in hand, and because they fancy that they see more boys than girls, calculate and propound that exactly one half of the female infants of the ordinary agricultural Rajputs are annualy murdered."

Refer our pamphlet, called " Beware " for more references.

CONCLUSION:

Thus the problem of early marriage has been solved from every conceivable point of view, scientific and practical. It is strange and miraculous, how the so-called learned men of to-day, could still man the opposition, in the face of volumes of facts unfavourable to them. Probably these persons prove to us that prejudice and pre-possesssion, oftener than not, eclipses the vision of truths. The facts and figures quoted in this work are but an infinitesimal part of the records, which our earnest and anxious brethren of the West have published with the best of intentions for the progress of humanity. The arguments and opinions presented in this volume are but a drop from an ocean of very grand and practical truths lying broadcast in the modern-day scientific and rational literature. Biology, organic evolution, physiology, medicine, psychology, theology, sex and eugenics have all been combined, as they ought to be combined in a subject like marriage. For, one can see quite plainly that in sex and hunger one ought to found the building of soul, mind and body. The neglect of any one of the several aspects of life in either of these two primary departments of activity means that *that* aspect cannot find the scope of evolution anywhere else.* That is perhaps the main reason why Hindu Religion lays special stress on the importance of early marriage. Along with this stress, the sacred books of the Hindus have also duly recognised the temporal side of the question, far better than all modern legislature has done. Unfortunately it is this combination of interests in the fact of marriage, that our modern men unpardonably ignore in all their immature talks of legislature.

Especially to-day there is a lot of feverish unrest in the Councils and the Assembly about early marriage. They have, as if by a common consent, given the topic a title, which Hindu Sacred Codes never favoured and which is unfortunately capable of prejudicing any civilised man of the West, duping him into a wrong belief that Hindu Religion sanctions the marriage of a child, to wit Child Marriage. The fact is, that only in certain remote

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* Read our "Ideals of Manu" "Our Critics' Mouth Sealed" etc.

parts of India such marriages as can be called child marriages take place. Child, Girl, Woman, these are three distinct terms, marking three distinct stages of physiological and psychological growth. *Roughly*, it can be stated that girlhood commences in the seventh year when she becomes conscious as a girl and begins to harbour thoughts of sex. Character finds its foundations here. When she attains puberty, as we have explained in this book, her fitness for maternity is declared by Nature. That constitutes her womanhood mainly. Any other sort of marriage than that of the girl, called now early marriage, must be productive of untold evils, just as to-day they have found in the West. Girl marriage, not woman marriage, i.e., early marriage, not post - puberty marriage, is our ideal. Child marriage is not meditated here; it is not also favoured by the majority of Hindus. In a society where love and service has not become a forgotten ideal, though the materialistic, individualistic Western civilisation has been influencing since half a century and more and in a home, where parents and elders are still respected * by the young pair, though the godless Western Education and tomfoolery of frivolous fashion and fair luxury have been increasingly diverting their attention from the path of discipline and divine virtue, early marriage will certainly evolve mind and character, guide the soul to build strong its edifice of divine glory and impart to the flesh unbounded health and long life.

There is a perverse attempt of some social reformers to-day to contort the sacred texts of the Hindus and compel them to render aid to their dubious cause. The authors of Father India and Sister India repeat in these works this sufficiently old balderdash and bigotted blashphemy in order to give an air of religious sanction to their heterodox views. That the customs in vogue to-day are the very things in which the great Gurus and leaders of Indian thought, like Sankara, Ramanuja and Madhwa, far greater than modern reformers put together, for character and learning, does not seem to engage their mind at all. Totally forgetting that the religious sanction of the old customs of the Hindus is pretty stronger a case than the tattered livery of a few ill-assorted Sans-

* "Read our "Sex Purity or Pride of Youth."

krit quotations of some shrewd social reformers, some of them strut before audiences that cannot discover them in their real colours and exhibit their meretricious learning. They would evade every reasonable test and examination, lest their honour should come to stake and their pretensions fall to the ground.

These are the hard facts. The customs are sufficiently old. Great spiritual leaders (not simply Bhaktas) have acquiesced in them. Than such men (like Sankara, Ramanuja, Madhwa, Vidyaranya and others) the modern university products of jumbled learning and slipshod experience are not superior. The modern Pandits of undisputed learning in the Hindu theology, philosophy and codes of laws, are still maintaining the customs with their stout voice of textual support and relgious sanction.

Thus early marriage finds its support and religious authority. The religious title for it is Kanya-dana (the gift of a Kanya, a girl of 7 to 10 years). The definition of Kanya is what we laid a few lines back here. It is "girlhood", in which she becomes conscious as a girl and begins to entertain thoughts of sex. It is the period in which character finds its potent foundations. So the orthodox Pandits will understand that the period between 7 and 10 is Kanya period; the earlier, the purer it is; so that the earliest part of it is the best for the building of character and the last part nearing 10 years is only "gaunna", not the best. The gifting of the girl ("dana") is one of the eight systems of marriage recognised by the most ancient lawgivers of India, like Manu, so that it is but foolish prejudice to say that early marriage was introduced only during the Moslem rule in India. On the other hand it may perhaps be suspected that it was from India that the entire world was taught the system, from Ireland to Japan, from Canada to Cape Horn.

The system is also called Brahmam, as one of the eight systems referred to already, Brahmam, i. e. capable of yielding the knowledge of Absolute Truth; Brahmam, of obtaining for the parties full Brahmanhood, meaning the most spiritual of all the systems of marriage. This system consists in gifting the girl to an ideal

young student who returns from Gurukula and Tirthatana, pupilage and pilgrimage. This gift can be made (according to our codes of laws) only when the girl is still under age. The codes further lay down that the right of gift belongs to the father only till the maturity of the girl.

In a treatise like this which confines itself only to the rational presentation of the system of early marriage, more than a mere outline of the orthodox presentation of that system is not advisable. Also, it is worth noticing that the opponents do not mainly depend upon sacred texts. They only seek this additional support and believe that they can appeal to the masses successfully, if they can find the help of the much revered Shastras (Hindu Sacred Works). If according to the present treatise their main grounds are undermined by the unmistaking logic of science, the ugly superstructure of the twisted quotations of the Shastras will also fall along with the foundations of their faith.

The misguided men in the Councils and the Assembly do not further see that this Ideal of early marriage deliberately implies the postponement of its consummation. Ayurveda, the science of life, one of the important branches of Vedic literature, which is never lost sight of by the Hindu, enjoins it only after the fitness is reached by the pair. This equally binding Vedic rule has never been violated in orthodox homes generally. Manu, who sanctions the Pishacha type of marriage in order to safeguard the legality of the child, penalises however any cohabitation with a girl before puberty. And the present-day Hindu Law and Penal Code also sufficiently prohibit it. It is however noticeable that as long as girls are in the protection of joint family or the influence of their parents or guardians, they are safer from rape than democratic lasses that to-day abound in civilised quarters, let-free, fashionable, and self-advertising, street-bound creatures! *If a few cases of violation are found here and there, it is no comparison before a world of similar corruption obtaining under late marriages.* Also such cases might better be dealt with by existing laws without special enactments. A reformer might finish by simply pointing out the

danger. Public education might be far better than stranger legislation to prevent the evils. It is also provided that the consummation must be postponed even after puberty, until certain wrong conditions in the wife or the husband or both (e.g. certain diseases) totally disappear; for consummation is thought to be a very sacred duty, (Sacramentum Causa), not a mere private gratification. That is our religion and that is also our modern science. But it is however warned that except for certain diseases, physical weakness and mental despondency, it ought not to be postponed in view of the goodness of the race. And this point has been sufficiently elucidated in this work.

Next they ignore the fact that Early marriage according to Hindu Religious Codes *refers only to girls, not to boys, as explained in the chapters here.*

The boy enters Gurukula and lives in that Niyama (ordeal) till he completes at least his own Shakha (Veda) with all its branches, i.e., till twenty-four years as the lowest minimum. He builds character, becomes a self-disciplined man and acquires the knowledge of useful science and philosoqhy. He returns a good citizen. Such a young man, now accepts a girl for wife. Temptations and threats having no power over him, he is the fittest individual to take charge of her education, who also settles with him as his wife. Especially in a joint family and healthy society, this self-disciplined man will find further aid to keep off temptations. The girl prospers like a lily and blossoms into her fulness of beauty and promise of the race. Then the elders celebrate the inauguration of her maternity with her rightful sire.

But let not our law-making friends understand that a lagislation of raising the age of marriage for the boys is however recommended by us. We could recommend it heartily, if the educationalists did really walk in the footsteps of their forerunners in their country. On the other hand they strutted with the feathery titles of university grant and in their wiser (or weaker) moods changed all the old customs thinking them to be crude. In the

place of simple, unostentatious thatched halls of rural purity, we have to-day stately halls with towers and turrets, glittering with all gay and tempting colours, suggesting how important material glory and riches are to make an ideal in the world of man. In the place of sylvan scenes, the verdure sides of picturesque hills and the coursing of restless floods mirroring the Star of the Day a thousand fold—all proclaiming the mighty work of God and capable of purifying the minds of men—we have to-day slums and cities of men, women and things, sex, pleasure and sin surrounding him to tempt every hour all the more! In the place of teachers, who could always attract youths to cleave to them with ever increasing reverence and faith, we have to-day the university pedagogues parading in streets and halls and mounting platforms like affected peacocks and orating what their pupils know to be the professors' routine of mugged-up notes. In the place of character-building books and oral notices inspired by power and personality and appealing quite in a national manner, we have to-day the literature looming with pictures of fashion and frivolity and redolent with references to men and things, not our own! Why, let the catalogue of evils tempting aud ruining the youths stop here. The reader may watch and know more than the author's pen can send him. Under such circumstances, as this work has often suggested in strong terms, early marriage even in respect to boys, is the sanest advice from the point of view of their own health, of the purity of homes and public morality. There is the *painful necessity* even to point out that a speedy consummation immediately after puberty may sometimes be advised by the parents to be necessary for safeguarding the honour of homes and the purity of society, even when conditions (disease etc.) should advise otherwise! This, the elders who are immediately concerned in the welfare of those particular youths, can decide far better than all the members over Simla Heights can pretend to improve the fate of our young population near Cape Comorin, men indeed who cannot even perceive the corruption lying under their very nose.

This restless attitude nowadays in India among the high stationed gentlemen may probably be due to the recent publication of a mediocre authoress—that American lady, who, in our honest opinion, has been given undue prominence by our Indian critics. Perhaps we have become a bit afraid at the rapid progress which her interested (not interesting) work is making in quarters where India is still held in high esteem and honour. Indeed no cause to worry. Even when the author was invited by his venerable patrons to undertake this Anti-Mayo Prachar, he made it plain that it was not proper on our part to direct a huge siege against a little thing like a woman, one of no great learning but full of pre-conceived prejudices and sinister schemes.

History cannot bury the fact that for long ages the West was simply adoring the civilisation of the East and were not only sending men to learn (e.g. Solon of Athens) but fitted out expeditions to possess dominions in our country. The very discovery of America which has produced this product of a wonderful Mayo was due to a fortunate or unfortunate mistake of Columbus on the choice of his route to India, which it was not given to him to discover. "West Indies", is still a name in the modern World Map, that can remind Miss Mayo how after a prosperous and civilised nation of India her forefathers were for many centuries mad. She may not forget, or her friends can remind her, that researches have placed on record that philosophy, science and art spread from India to Euorpe through the ancient Greeks and Romans or the ever active and beneficent race of Saracens* and that there are reasons to suspect that her own America, before her forefathers planted colonies there, had known the pulse of Indian civilisation, as Prof. Delmar and Prof. Humbolt quoted by Prof. Wilson long ago showed conclusively. It is needless then to prove further.

And Lo! now from America through London there hails a Solomon of a woman to teach us that we require to know the a.b.c. of civilisation and culture. A meteoric tourist as she was,

* Read our "Ancient India", Parts i & ii.

she thinks herself to be more able than many civilians and other foreigners, like Ballentine. Sir William Jones, Col. Todd and Griffith who lived years in India and saw things Indian in Indian homes most intimately. And her work of abuses, wrong quotations and false thinking, of prejudice, pride and prudishness, which attempts to show that about India there is nothing to admire, need not startle us so much.

The author need not have taken up this task at all, if our men in the Assembly did not aggravate their passion against early marriage by contact with this passionate work of prudish nonsense, if the various Sabhas and committees (e.g. the All-India Varna-shrama Dharma Standing Committee) did not call upon him to undertake the work and if certain of her Indian critics (e.g. Mr. C. S. Ranga Aiyer) presented the right views of Hindu Religion. The Assembly members are seeming to unite in getting the Child Marriage Bill made into Act, without the slightest respect to the feelings of the people and to the representative character of their body, if not to the wisdom contained in the ancient Hindu social polity. And critics like Mr. C. S. Ranga Iyer who attempts to reply to the rubbish rigmarole of Miss Mayo actually yields to her main points. "Early to marry, early to die" is the heading of a chapter of hers. "Early marriage is in my opinion bad" is Mr. C. S. Ranga Iyer's reply to her. Mr. C. S. R. is satisfied with pointing out the figures of corruption in other countries which are under the regime of late marriages without attempting to find how in those figures he helped to make a strong case for early marriage which, in his opinion, "is bad." He returns abuses to Miss Mayo's abuses! But when Miss Mayo declares that early marriage leads to early death, he sings the chorus, "Yes, it so does." He even adds to her new strength by saying that Vedas do not sanction it. Miss Mayo condemns Indian customs, does not concern herself with India's Vedas. Mr. C. S. R. has but to combine with her in her condemnations. That is the sort of wonderful replies nowadays!

The work of Mr. C. S. R. "(Father India)" is only excelled by the anonymous authorship of "Sister India" (S. I.), in the fact of its impotent confession that the so-called reformers in India are fast

trying to mend matters in this country and its irresponsible appeal to the Government for doing away with early marriage by one stroke of penalising it and sanctioning Mr. Haribilas Sarda's senselack Child Marriage Bill. We mean that *for no good cause,* these people yield the main issue to Miss Mayo. There is another weak confession in "Sister India." Its author knows several authorities in support of the orthodox school of early marriage; but he would undertake to issue forth only a few to silence Miss Mayo, lest we the orthodox people of India, called strangely by him "reactionaries", should wreck the cause of social reform by knowing more from him. He writes on page, 131:—

> " We would even point out many redeeming features even in the present state of society; but we would refrain from emphasising them too much; because we may thereby give some handle to some social *reactionaries* amongst Hindus who may flaunt our own apologies before their audiences as arguments in their favour and thereby obstruct social reform to which we ourselves are wedded."

This smells of the language of hooligans, but foolishly defeats its own purpose. For, the passages clearly indicate that at heart he cannot convince himself against early marriage, as he has several more quotations than the few he advances to Miss Mayo, in support of early marriage. The faith of Mr. C. S. R. and S. I. is the same, i. e. against early marriage, which also Miss Mayo's Tissue of Lies does not spare. But Mr. C. S. R. fortunately blunders by pointing out the dangers of late marriages, thereby proceeding against his own faith and involuntarily supporting early marriage; and he does not capture the main issue of Miss Mayo by openly declaring the virtue of that system. But he makes a muddle of it. For, " early marriage is in (his) opinion(also) bad" On the other hand, S. I. blunders more fortunately than he by quoting excellent testimonies of foreign scholars against his own " social reform to which (he is) wedded", for, however he gains evidently more than his brother critic, against the pretensions of Mayo. If he had wielded his sword of learning without that suicidal confession quoted above, his success would have been signal.

The social reform craze—an emotional out-burst based upon shallow thinking, superficial and sundry studies and the empty glamour of the Western civilisation of yesterday's date engendering the mania for luxury and the light pleasures of sex and food under the honoured titles of inter-dining and inter-marriage—is alone responsible for the blunders of these misguided critics. In the Anti-Mayo volumes published by them, they point out the vices, which late marriages have created in almost all the civilised countries. They also show that such vices are not so abundant in India, where early marriage is prevalent. For aught the science of logic can value these premises, they can only prove that therefore early marriage is an unblemished blessing for human prosperity. Indeed, they show very little to demonstrate the superiority of late marriage or post-puberty marriage. They cannot do it. Still their social reform opinion, more a matter of emotion and false sympathy than of reason and useful truth, is still lingering in their minds. They wish to hoist it up at any cost. But when they have to defend the honour of India against the American Calumny, which attacks the system of early marriage, they stumble and grope, hiss and creep, only destined to leave the field still with the marks of blows from the enemy. Indeed they love India, but flutter intellectually. In fact, it is not within the power of an Arya Samaji or a social reformer or a Brahmo Samaji who has become a renegade from the orthodox school of thought to defend *that* school, when one attacks it from outside. These are men, as badly in need of intellectual reformation as Miss Mayo herself.

It is not the author's purpose to expose the claims of Mr. C. S.R. to a knowledge of orthodox Hinduism. The author met him once in Lucknow and in an hour of conversation found nothing in him religiously to admire. His "Father India" which discloses to one the fact that he does not even employ certain orthodox terms properly, is only a further proof of his view. It suffices to show that there has been thus a need for the present writer to address the book to the public.

Nor do we tarry long with "Sister India" in this respect. I am aware that for every social reform some or another Sanskrit

text can be quoted, torn off its contexts and modified or murdered to suit one's own purpose. That art is easy and can maintain one's honour for some time at any rate. But we who seek grounds to condemn the "Book of baseless Lies", that "Mississipi of Falsehood" springing from that American long talk, we should not commit ourselves to the same sin. But Sister India quotes Manu on page 145 to support five great social reforms, which statements Manu, as we have him to-day, has never made!

This work rises therefore over both "Mother India" and "Father India" and even "Sister India". She champions the cause of Orthodox India in a strictly scientific, rational and authoritative spirit against all thoughtless badly wrought farrago of jejune and arid inanities and low tasted vituperations of the foes of human progress who, putting forth claims to knowledge and authority, are unnecessarily aborting all promises of race-progress!

Hindu Scriptures for Early Marriage.

A separate pamphlet under this title is under preparation The following is but a short note from Manu, the most authoritative and supreme dictator of law, pre-eminent among sages, one who, as historical researches prove, inspired the whole civilised world into law and order.

CHAPTER III.

Verse 20. Now learn compendiously the eight forms of marriage, used by the four castes, some good and some bad, in this world and in the next.

Verse 21. (They are as follows:—) Brahmam, Daivam, Arusham, Prajapatyam, Asuram, Gandharvam, Rakshasam and the basest Pishacham.

Verse 24. The first four only are approved in the case of Brahmins—(That is, with them they are compulsory, so that they must confine themselves to any one of them. To others the matter is left optional; but still the Dharmic tendencies have led the

people of India to adopt one of these superior types in the other castes also ; and to-day one can find many such noble sects.)

Verse 25. Three of the five last are held good ; and two, bad. Therefore Asuram and Pishacham ought not to be followed by Brahmins and Kshatriyas.

The common characteristic of the superior four (see verses 27, 28, 29 and 30) is the gifting of the girl by her father to a pure and well behaved Brahmachari (student). As we pointed out already, *that* right of gift belongs to the father, only until his daughter attains maturity. Manu again says that if the father does not succeed in finding a suitable husband for his daughter till then, she may wait three more years to give him the chance of discharging his duty. Failing even then, she proceeds to chose her husband herself, in which case she however becoms unfit for Vedic rites. (See "*The Evolution of Marriage by Prof. Letourneau* To confirm further the view that Orthodox Hinduism has the sanction of Manu himself, we find him in another place saying :—

CHAPTER IX.

Verse 4. The father who fails to give his daughter in marriage before her maturity, the husband who does not cohabit with his wife in the first fortnight of her menses and the son who does not protect his mother after the death of her husband become acursed.

The reader will entertain no doubt hereafter that the ancient religion of Manu—which is the religion of the Veda—can support only Early Marriage, though he can suffer other things to be. And Manu is a name without which the entire structure of practical Hinduism will crumble into baseless ruin. "Manu held the first rank among legislators, because he expressed in his code the whole sense of the Veda; no code is approved, which contradicts Manu ; other Shastras and treatises on Grammer or Logic retain splendour only so long as Manu who taught the way to Dharma-Artha-Kama-Moksha is not seen in conflict with them."

—*Brihaspati ; also Vyasa.*

"The composer of our Dharma Shastra (Manu) must have studied (the Veda) very diligently; since great numbers of its texts, changed only in a few syllables for the sake of the measure, are interspersed throughout the work and cited at length in the commentaries."
—*Sir William Jones.*

THE APPEAL OF INDIA'S HEART.

Let not the author be misunderstood. The entire humanity are his friends, whom his birth right is always to serve with the unerring light of ancient Indian wisdom, so that all the world may get happy. He simply urges that in the light of scientific discoveries and even from all practical, common sense point of view, the present-day agitation against early marriage is senseless and would itself be considered as *criminal* in the interest of the family and the race—if Science and Common Sense should hold a tribunal. The author, after a study of several hundreds of volumes ranging over 20 years and more, has been so much convinced of this as to embolden himself to address this appeal to all, and to his dissenters with a note of challenge.

Gentlemen! If you do not have time to compare notes and arguments with the author, think not then that omniscience will lie with you, as long as opposition thrives with an unmistakable call of debate. Do not prostitute your power and place by confusing "dharma". Early marriage is the ideal of the people of India, as I have shown in this work, not simply confined to the minority of Brahmins, as is wrongly supposed by some men today. The old-world, virile, powerful nations and their laws had sanctioned it. The Muhammadan Law also does not condemn it. For, it is also the cream of scientific logic and practical wisdom, which, because it is difficult of correct practice, is followed by a minority of humanity in these days of aggressive passion and carnality in the West. It is the supreme guarantee of individual purity

and the prosperity of the home and the society. It is also the education of the soul, purporting to make it perfect; hence the othodox conception of "Vivaha Samskara." If you have already opposed it, it is no sin to change your mind now, no crime to give your noble assent to it and to consent to save it from the persecution of aggressive ignorance and pernicious prudery. Your honour in this act of intellectual honesty becomes specially graceful and majestic. Your soul requires you to do it.

Governors! It is a well known fact that the people of India become alive and active, not so much in politics as in Religion. In another place the author has exposed in a series of articles the pretensions of the so-called representation in India. Be not misguided by the set-up of platform, pen and paper, the news whereof rarely reaches the main block of the nations of India. Do not support any thoughtless Bill that is calculated to wound the religious susceptibilities of the people. In the present Child Marriage Bill, one especially of imperial authority is but handling explosives. Early marriage that has been shown in this work to be a reasonable system to evolve the right sort of citizenship by the influences of parental home and joint family and by all the opportunities of domestic adjustments is alone the system which the present-day Government might prefer to protect. For, evidences can also show that far more than early marriage, the regime of late marriages is responsible for roughs, riff-raffs and rowdies and for short-sighted sensational politics and revolutionaries.

It is hoped that the Assembly members who happen to come across with the present work will, in the name of science and common sense, law and constitution, drop the nefarious Bill of Child Marriage and find better and nobler employments, and that His Excellency the Governor General of India will honour the pledge of religious neutrality and see the Bill burst into an airy dream, for which act of wisdom, the millions of orthodox Hindus (not the small reform minority) will ever pray for the long, long prosperity of the British Empire.

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THE ANTI-MAYO PAMPHLET NO. 2.

WILL TREAT

ABOUT

The Problems of Widowhood, Deva-dasis and Public Morality.

Apply soon to avoid disappointment by sending an advance of Re. 1/- to aid the author to meet press bills and "prachar" expenses. The author attempts to spread the tenets of Sri Sanatana Dharma even in Europe and America to dispel the confusion created there by Miss Mayo's work. Hence the appeal.